

CHRISTIAN
SCIENCE
HEALING



FRANCES LORD



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ANNEX

Section

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CHRISTIAN SCIENCE HEALING:

ITS PRINCIPLES AND PRACTICE.

CHRISTIAN SCIENCE HEALING

ITS PRINCIPLES AND PRACTICE

WITH

FULL EXPLANATIONS FOR HOME STUDENTS

HELP FOR MIND, BODY AND ESTATE

BY

FRANCES LORD

CO-TRANSLATOR OF FRÖBEL'S "MOTHER'S SONGS, GAMES AND STORIES," AND
EDITOR AND PROPRIETOR OF "WOMAN'S WORLD," CHICAGO, ILL.

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Dedication:

TO ALL INNOCENT HEARTS.

WE SAY

*Unto the Time that is no more
For those who stand on Heaven's floor,
Peace! Look not back, but straight before.*

*Unto the Age that flies apace
Before the Spirit's coming race,
Greeting! with all a victor's grace.*

*Unto the souls that loved and lost,
That hungered and were always cross'd,
Bidding! come, join the Pentecost.*

TO THEM THAT ARE AFAR OFF.

*Go! winged words, across the sea,
And say to all in misery:
The time has come that was to be;*

*The day for open ears to hear,
The day when love should cast out fear,
And "Christ" in glory should appear.*

*For Christ is Truth, and Truth has power,
In this our day and this its hour,
To make our earth a Lily flower.*

TO THEM THAT ARE NEAR.

*Hearken! ye gifted ones and wise;
Labour through every hour that flies;
On you the whole world's future lies.*

*Swing up our planet to the stars;
Tame serpent's fang and tiger's bars;
Heal you the sick of wounds and scars.*

*To you the Word is whispered low,
Which those high hearts must always know,
Through whom the stream of God can flow.*

PREFACE TO THE AMERICAN EDITION.

‘Christian Science’ should be understood to mean ‘The Science of the Christ,’ or the knowledge which Christ had. Since we do not read of His failing in anything He undertook to do, while we constantly do fail, it ought to be plain that we have not got the whole body of this knowledge yet. But that we have some of it, our frequent achievement of works in Healing might be considered a proof. Is it wrong to expect that we might get this knowledge? Christ said, “Greater works than these shall ye do,” but never “Less knowledge than I have shall ye have.”

‘Christian Science’ includes truths so old that every mature soul has been nourished on them since the world began. And yet so little known were these Truths, that Christ taught them as to an ignorant and languishing world. Indeed, His teaching them is often held to prove they were unknown till He proclaimed them; whereas there is no fact about His mission more important than that His teaching launched them on the great ocean of man’s thought in such a way that they can never be withdrawn again, but must, for all time, be known to constitute the ark of refuge from error.

There are many who teach the body of doctrine called Christian Science (and given in this book) as though it were unknown till recently, a ‘discovery’ made in America; absolutely final as an account of God, man and the world. I, however, would rather be considered to present it as an installment only, and a re-arrangement of old truths, authorized by Christ, but here explained and connected, to suit modern minds and needs.

All can learn to heal. All can demonstrate that what Christ did and spoke of can really be done, and done intelligently,—not blindly.

Every one must make a beginning in the understanding of Truth. Yet on its being admitted that 'Christian Science' is but a portion or installment of Truth, some people decline to study it until 'the whole' can be presented. Their demand is foolish; 'the whole' they dream of as saving them the trouble of studying a part, will never reach them, for we might quote to them the words: "To him that hath shall be given." For it is always through using what we know on any topic that we can learn more; and this applied to Spiritual knowledge shows at once the use of trying to heal.

The object in publishing this book is to set people to work. If they will not try to use their own power, no one can 'teach' them or 'prove' anything to them; and meanwhile they constitute a drag upon the efforts of all who are willing to try. Hence, every reader should use the book, not admire or condemn it. The 'best' book at the present juncture, is the book which people will use.

What is wanted just now is a strong wave of help from the majority; help would consist in (1) welcoming the truths of Christian Science by reading them in a book like this; (2) trying to practise them; (3) caring for the success others attain, as dearly as though it were one's own.

Whatever attendance at a class would do for a reader, this book will do. (Many people volunteer testimony to this effect.) Attendance will give information, rouse interest, set people to work, and connect them with all the other people who are working. But it will not do away with the necessity of our working ourselves. Neither will this book.

Now about its claim to contain 'all you need,' let us say that all a beginner needs is a clear, simple plan, with plenty of doctrine to fall back upon as deep questions

arise, and a chapter on books to indicate where further knowledge is to be obtained,—the whole written from deep belief that only a first step is being supplied, however complete and careful this first step may be.

There are many good books published on Christian Science, and that no one may think previous workers ignored, a list of their works is given. But no method of work is to be found in any of these books. This is

THE FIRST MANUAL

or hand book that has been published for beginners with guidance for them as they advance; and for such a book thousands of people have been waiting.

If experience were showing the work of spreading Christian Science to be going on so perfectly that no change in method could improve it, I would merely lend my energies to supporting that perfect method. But nearly all teachers admit the difficulty of getting up classes in country districts, on account of the unprepared state of people's minds.

The position on both sides is a delicate one, when an itinerant teacher comes to a new town. She really knows a little, and what she could achieve under kindly encouragement is certainly beyond what the townspeople have achieved or even heard of. But while she cannot guarantee results any more than a doctor can, she claims to have an infallible truth. So she has. But she and the townspeople are alike too immature to arrive at clearness about these conflicting claims and facts. Some preparation should have taken place. A book like this could furnish the preparation. It can get into the hands of those who really wish to learn, and they can practise what they understand without being obliged to justify it all to neighbors who are only curious on-lookers and will not take any pains themselves.

When it has been read and pondered over by a small group of people in a town, they will be ready to take back

any unkind words and unjust suspicions of the neighbor or the passing lecturer who first told them about Christian Science; and then that neighbor, who has been quietly thinking in her own home, healing a little and giving a good word here and there, will prove a wonderful help and blessing as their counsellor or teacher. Thus true worth will be brought to the front.

I think, therefore, that a new chance, and possibly the very best chance for bringing true worth to the front is to publish a book at a price at which no one can grumble who is willing to contemplate finding money to pay a teacher.

Nor can any competent teachers complain of my doing so, since they are hampered by popular ignorance more than by anything else. For incompetence in any line of work we do not profess to feel concerned; failure is the most wholesome lesson for the incompetent, and we ought not to spare them its salutary pain; for rightly accepted, there is no pain in it, but only the greater awakening to truth ill-understood before. And, in America up to the present, too much has been made of the teacher. No matter who has been the person from whose lips the instruction has been given, the learner has clung to this voice as a source of Truth instead of our fellow servant. Some teachers have actually encouraged this, some have even imposed it on their students as a paramount duty and the only condition for learning. This foolish idea is rendered less possible as people learn to distinguish between the teacher and the things taught. Your teacher ought to be able to give you what this book contains and something beyond it; and to make such a teacher worth anything to you, the questions you are able to put should show you have studied this book already.

'Christian Science' is a first step; it is a mild training ground for people; if they can see its importance, that proves them ready to receive certain other great influences which are on their way into earth's atmosphere; if they

reject Christian Science, they reject one chance of getting ready for a higher evolution of power; and who knows what further chances will reach a person who rejects one? "Whose fan is in his hand, and he will thoroughly purge his floor (*thoroughly cleanse his threshing floor*—REVISED VERSION), and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. III., 12.)

Christian Science may be regarded as part of 'the fan.' It amounts to an effort to see who among us cares for the things of the Spirit.

The design in the binding of the book symbolises this. The Lily is the flower of the coming Christ. Its whiteness stands for purity, and its golden pollen stands for power,—the power of the new humanity. Its area of work is the whole of the race,—the green grass of the field, and means 'the lowest may be raised to the highest.' It is girt about by the celestial blue of boundless space. And the force of its words will enter into the red heart's blood of all who hear.

This book is precisely the same as the English edition published at the same price by Mr. George Redway, 15 York Street, Covent Garden, London, except (i.) the list of books (p. 321-333) which I have re-written, as certain books and prices differ in the two countries; and (ii.) the American preface, which reflects my view of the field as I find it at Chicago after absence in England, and as it is shown to me by a year's correspondence with persons throughout the United States, who write to me as friends or because I am the editor of *Woman's World*.

FRANCES LORD

CHICAGO, October, 1888.

PREFACE TO THE ENGLISH EDITION.

THE history of this book, *Christian Science Healing*, is as follows. In July 1886, I went to America to travel; I found the Christian Science movement, and became the owner of *Woman's World** in Chicago. This was a little paper devoted to the advancement of women, socially and industrially; it had already declared for Christian Science, asserting that only through Spiritual evolution of the individual can the world's suffering be removed. I soon turned the paper into a magazine, its present form.

Watching and working in the movement, in America (October 1887-88), I came to the conclusion, that what would best serve the interests of my subscribers would be a course of clear but elementary lectures. I believed they would rouse some country districts to send for a competent teacher, where for want of understanding the bearings of the subject, they would hesitate, fearing perhaps imposition;—and I have reason to know many classes have been promoted by the study of *Woman's World*;—while the really isolated could learn from its pages, something

* In January 1887, *The Lady's World* took my title, but yielded to my protest. In September 1887, it took my title on both sides of the Atlantic, but as it removed its publishing office from Chicago, where I publish *Woman's World*, to New York, I suffer no inconvenience in America; and as I do not publish in England, I had, of course, acquired no right to the title there. This explanation may interest some, and help others to avoid confusing the costly social and fashionable magazine with my little monthly messenger of Christian Science (published at 36 Central Music Hall, Chicago, U.S.A.). [Temporarily suspended, December 1888.]

and possibly everything necessary about the Christian Science, whose echoes were reaching them from every side. As Mrs Emma Curtis Hopkins had kindly given me leave to make any use I liked of what I had learnt from attendance at her classes, neither of us being held responsible for resemblances or differences of statement, I began in October 1887, to give a regular course of instruction in the pages of *Woman's World*. I continued to give illustrative articles, and such book notices as might assist enquirers to get a just view of the whole subject. So successful did this prove, that the demand exceeded all my expectations, until I became unable to supply the numbers October 1887 to March 1888 (the lectures on the theory).

Both in America and England (where the classes I held in London, October 1887 to July 1888, caused much interest), subscribers wished for the lectures and supplementary teaching in a permanent form, for the use of beginners in the subject. I therefore determined to issue an English and also an American edition of what was pronounced so useful, and, presuming the book in the hands of subscribers to *Woman's World*, I shall avoid cumbrous repetition of elementary teaching, by freely referring to its pages, during a new and higher course of teaching, beginning in October 1888.

The knowledge that many have already profited by studying the contents of this book will give added confidence to readers new to the subject ; while, on the other hand, they need not fear its being a mere reprint—no pains having been spared to enable it to meet the growing needs of the hour, and give the most isolated reader the full benefit gained by all experience passed through during the past two years, to say nothing of previous years spent in cognate study.

From my first acquaintance with the American move-

ment in 1886, I found that good Americans were sadly disconcerted by the ignorance and avarice to be found among its 'leaders;' and while I saw no reason to think differently from those who thus judged their fellow-country men and women, I was so used to painful spectacles in other reform efforts, and also to expecting the really noble workers would be found among the rank and file, whose names, if known at all, are only known to those who have good reason to bless them, that I was quite content to be identified with the work, represented though it often is by people of very unsatisfactory character. For it is easy to see the motives for which they are in the work, one motive is money making. Perceiving this, I determined that so far as I had anything to do with introducing the work in London, my beloved birthplace, I would try to avoid good hearts being alienated and confused by any seeming clash between a Gospel of Healing and a mercenary scheme. I therefore gave all my teaching free, and I am now publishing this book at a price which puts it within everyone's reach. I hope hereby to minimise the attractions England might present to those likely to be affected by the supposed chance of large fees. It rests with the English themselves to keep Christian Science work in England free from any blemishes they may think peculiarly distressing elsewhere; criticism of others is always easy, but does not invariably secure the critic against errors as serious as those he blames. A dull indifference would be as bad as trifling superficiality could possibly be.

Though a good teacher is an immense help and blessing, there is no actual necessity for large sums to be paid to such, competent or not, if the public will take hold of this book, and some of those I suggest for study, and will bring good will to understand and make the best of what is there. It contains what is given in American classes of

Christian Science, at prices varying from £1 to £20 for a course of twelve lectures. And if it is the living voice of a teacher which still seems necessary, even when a reader has given all diligence to the study of the printed page, better than helplessly awaiting some possibly ideal 'teacher' would it be for one friend to read aloud to another.

When I said (in the prospectus of this book) that I should present the topic of Christian Science "in the perspective acceptable to English readers," I meant that I should not ignore its historical aspect, nor endorse certain words and phrases approved, or at least unchallenged in the American work.

Commonplace people in every country mirror current opinions, which hold them without their being so really tenacious of these as might seem implied by their susceptibility when they are attacked.

Roughly speaking, the ordinary English person is uneasy without an historical justification, to which an American of the same type would be wholly indifferent,—the view that Christian Science is an American discovery not striking him so strangely as it would his fellow man in the Old World, where the demand is that all new things shall be justified by what is old and long accepted. As to language current in the American field of Christian Science, much is in vogue which English people would consider 'exaggerated and misleading,'—as in advertisements of a 'Chartered College' or 'University' of Christian or Spiritual Science, with 'President,' 'Dean,' or 'Chancellor,' 'professors,' and 'graduates.' The actuality of all this is, that in the drawing-room of a dwelling-house, once a month, a lady or gentleman gives a course of lectures in Christian Science; you pay your fee, and if you attend pretty regularly you receive a certificate, which really can

amount to no more than a receipt for money and evidence of regularity, though you may be called a 'graduate.' Most Americans would not feel 'deceived' under these circumstances; but most English people would; to them the official names, so lightly used, have a definite meaning, any trifling with which would seem unjustifiable and senseless.

It is for the wise and discerning hearts in all countries to see through any strange disfigurements in which Truth may seem attired; to do this is part of our earthly education, and whoever has accomplished it in some degree, does not need to fear admitting unfavourable features in a good work, such as defects in prominent persons, or unsuitable descriptions of good efforts or results.

The following facts remain:

(1.) Certain great Spiritual truths have been the comfort of Man in all ages, and always come within his ken when he reaches a fit point in evolution.

(2.) These truths always strike each person as 'a discovery,' and indeed inevitably do so, for they can only be learnt by perceiving them.

(3.) Spiritual evolution does of itself bring forth 'new' truths also.

(4.) The learning to entertain true thoughts is man's business on earth.

(5.) When these truths comprise the relation between man and God they are called 'religious.'

(6.) Since All is One, a person who thinks truly is likely to have good health.

(7.) If he pursues Truth for the sake of seeking any advantage (health), and not for the love of Truth, and for the sake of serving God and Man, he will find his pursuit vain, sooner or later.

(8.) If he pursues Truth and Love ever so sincerely, as he may think, yet being ill, deliberately believes health is not to be had, he will not have it, but will reflect in sickness and pain, his own erroneous thought.

(9.) Defective as the teachers and pupils may be, a large number do constantly receive Truth with sufficient clearness to produce good results, in conduct and in healing.

(10.) No human being has been commissioned to regulate or improve the imperfect stage of affairs.

(11.) Christian Science would therefore appear to be on the same footing as all upward striving ;—viz., the more you try the better you will get on, no matter who else is trying, failing or succeeding, nor what your own results may occasionally seem.

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WHO ARE WE? OR A STATEMENT OF BEING.

(First Lecture.)

"The Absolute Self-existent Substance is God. Everything else must be attributes and modes under which that Substance appears. God then exists. The proof of His existence is identical with One Infinite, Eternal, Self-existent substance. Moreover it is demonstrated that there can be but one substance in the universe; for one substance cannot be produced by another, according to its very definition or Being, self-existent. Hence God is not only One, but there can be no real existence besides. He is the great Universal All."—SPINOZA (1633-77).

"In Him we live, and move, and have our being."—ACTS xvii. 28.

"God is good. It is hard for human mind to understand Him. Oh! try to feel Him; for feeling is the best way of thinking."

WHEN a new class is before the teacher of Christian Science, the first thing to do is to get all its members to feel that what is said is exactly adapted to each one's case.

They are not alike in circumstances, health or education; are not equally willing to come and learn; some did not want to come; some are inclined to dispute all they hear; some are determined to do so; some bring a gentle, receptive heart; some have heard a good deal, and others are entirely ignorant of Christian Science; some come merely as critics of the teacher's method; some for the luxury of hearing the teaching all over again, for the fourth or fifth time; some come only to be healed, and hardly mind what doctrine heals them; others would rather remain sick than purchase health by giving up a point in a cherished creed; and some, again, have no cherished creed, for the sake of which they would bargain with Truth itself, but do insist that the truth of the healing doctrine shall be made plain, and no blind submission shall be demanded of their clear intelligence.

How shall we get you all to feel that what we say is addressed to each? We must get you to feel like one

person ; some description of you must be found to which you will all agree.

Since you are unlike in your outside lives, we must not look there for this bond or likeness ; but must look within.

What are we within ?

We are as different from each other there as in our external lives. Born in different climes ; sent to schools ; reared in homes ; married ; in business or society ; parents, or childless ; rich or poor ; all these make us as different in our inner lives as in our outer.

We feel it. We feel that to mention it calls forth the whole chorus of discordant cries from the hearts of you all. We hear a hundred people speaking, and not one. How shall we hear you speak as one person ?

We will ask you one question, and we know you will say but one word in answer, and what that word will be.

The question we ask is : Are you happy ?

And the answer you give is : No.

Let us try one or two more questions, and see what answer comes surging up from the hearts before us.

Are you satisfied ? No.

Do you know where to look for Satisfaction ? No.

Do you know what Satisfaction would be ? No.

Can you control your own circumstances ? No.

Have you good health ? No.

Do you know how to get good health ? No.

Do you suppose you can have any amount of knowledge ?
No.

Are we right then, in saying that you all feel ignorant, helpless and dissatisfied ? YES.

Now you all speak as one person : I am ignorant, helpless and dissatisfied.

Never mind your separate histories,—where you were born, what sort of an education you had, whether you married well or badly, how your children have turned out, how your business has prospered. In some one direction or another, you feel ignorant, helpless and dissatisfied.

Now we will ask you another question : Do you believe

Satisfaction can be had? (Answers come out Yes and No.)

No? Then why do you not give up the pursuit of what you cannot obtain? Ah! you cannot give it up. The belief in possible happiness is written on every heart. Your 'No' means that you suppose happiness must be impossible, since it has so seldom come to you or to any one you know. So we will take you all as saying: We believe Satisfaction is to be had.

Now what would Satisfaction be, if you had it?

'I want health.' 'So do I.' 'That is what I came to Christian Science for.' 'I should be perfectly happy, if I were but well.'

Then Health of Body must be part of Satisfaction.

What else do you want?

'I am as strong as a horse, and I never had a day's illness in my life; but I am the most miserable creature alive; I have everything but happiness; but somehow everything has gone wrong in my life' . . . 'I never had an hour's positive happiness since I was born; and I cannot think why more people do not commit suicide.' 'I am utterly wretched; but it would take hours to tell you what about.'

Then Peace of Mind must be part of Satisfaction.

What else do you want?

'Tell me what is true, and will not be upset next week by some little discovery, in some corner of the wide world. I have spent my life in study and I know nothing.' 'Yes, satisfy the hunger of my soul.' 'I am weary of all books and newspapers; weary of all schemes for helping human beings; weary of their misery; afraid to enjoy my own prosperity, because their lives are wretched, and I cannot tell them one single thing which I am sure is true.'

Then Knowledge of Absolute Truth must be part of Satisfaction.

So we will say that Satisfaction would give us:

Health of Body.

Peace of Mind.

Knowledge of Truth.

A course of lectures in Christian Science usually gives first six on Self-training and then six on Healing the sick. You cannot heal, if you bring to the task your present, every-day mind, with all its mistaken ways of thinking, including sympathy with disease. And although the rules for Self-training be brief and few, and seem as though they could be told you in five minutes, we teachers find that what we give is just what you need, when we gather you together six times to pass an hour or so in thinking in the way we think ; you must form the habit of so thinking ; and, excellent and indispensable as your own efforts will be in practising the rules we give, you probably need to 'feel what it is like' by spending a little while in such thinking under our personal guidance. Our only reason for regretting the giving you the first six lessons all in one week (when that is what we are obliged to do), is because they are not to give information, but to form habits ; and no teacher, however skilful or spiritual, can hurry habit. The 'new birth' often seems to occur in a single moment ; but due preparation must have been made for that moment. (The last six lessons are entirely on method, or these principles applied in action.)

All this seems to us the true explanation of all fault-finding with teachers of Christian Science by pupils who have 'found it necessary to go through the course four or five times, before they could quite understand ;' and also the explanation of the otherwise strange fact, that pupils with a good deal of 'Understanding' are quite as likely to come from the class of some very poor teacher, as from a teacher far better fitted to instruct and inform. This is both an encouraging and discouraging fact. But it should make no difference to our efforts to do our best.

Every one has read histories of savage tribes in all ages ; 'heathen' nations ; perhaps of the Apache Indians, who still trouble settlers on the American border ; and some readers have agreed that it was a blessing to have advanced to a stage of civilization beyond what such miserable creatures attained ; while others closed their book or paper, and wondered whether, after all that is said or done, there

is much to choose between the savage and the white man. The white man has higher aims ; is he any nearer reaching them ? The white man or woman is capable of true love ; but is there any guarantee that a white marriage will turn out happily ? The white man does not make a wooden idol and call it his god, burning incense to it, asking its advice, praying its protection ; but is he any nearer getting conscious help out of his notion of a " God who is Spirit " than the savage whom he pities so much, gets out of his wooden image ? We are now speaking of civilized men and women who, without having thought deeply on the matter, have always supposed that they were somehow enjoying or benefiting by some current notion of God, which was, and must be, vastly superior to any notion a savage could entertain ; and of their sudden reflection that their notion of God had never been the slightest help to them.

We will now speak of people who actually pride themselves on knowing a good deal about God. They value their church or chapel, because it is there they are told these things, and are instructed how to read their Bibles so as to learn more. Whether they know much or little, one thing is true of them all : they all learned from teacher (pastor, clergyman or priest), or from book ; they do not suppose there is such a thing as a human heart knowing anything directly from the Spirit ; they suppose there is a fixed quantity to be known ; and that their own sect or church knows it in the best possible way. Very likely their church does not actually teach this ; but they seem to have learned it there.

Some such people will read this book ; and they do so because they are seeking Satisfaction, and have to admit it has failed to reach them through what they were inclined to insist stoutly they know so well.

We will now speak of people who are sure there is nothing knowable about God, and call themselves Agnostics or Atheists, or Free-thinkers. They broke away from all the old notions about God, certain they had yielded them no Satisfaction ; and certain, or hoping, at

any rate, that there would be Satisfaction in utter freedom from what had proved so useless or so torturing. Such persons have our deepest sympathy; they have, in their own fashion, 'given up all for truth;' and The All-truth will in its own bounteous fashion give them 'all.'

Some such will read this book; they have not found Satisfaction; they know it only too well; they have never for a moment been lulled in any false security; they have only been rushing eagerly up blind lanes, one after another, finding a blank wall at the end of each.

It appears to us that all these sorts of people are alike in one thing, namely: they all believe human nature is a certain size and no bigger. Thus—to take an illustration in height,—they would all say "No man or woman could be more than so many feet high;" one would say six feet, another six feet two inches; and so on; but they would all talk as though the limits of height were known to every rational person. Now transfer this illustration to Spiritual things; and you will find the same belief that the limits of human nature are known, will run through all that is said, whether it be by the worldly indifferent person, the religious person or the freethinker. Here is a second point of likeness between people. The first point was that all were seeking Satisfaction; the second point is that all suppose you mean a person of a fixed, known size, when you talk of man's Spiritual nature.

Returning to the illustration about height, suppose that you were all trying to settle how tall human beings are, upon the assumption that seven feet is the limit, and I knew all the time that a man could be seventy feet high, do you think I should care to discuss with you whether one of you was right or the other? No; from my point of view you would be all wrong, and the trifling differences between you not worth settling. Do you not see how they would sink into nothingness, if I came to you saying: "Friends, man can grow to the height of seventy feet; in fact there is no limit to the height. Cast aside your belief in limits?"

This is what we have to say to you at the outset of our

journey to Satisfaction. Give up your notion that what you have hitherto thought the limits of man's being were the limits.

Let us give another illustration : To draw water from a well, we sometimes harness a pony to a long shaft, and make him walk round and round a circle. He knows no other path ; he has trodden that path so long ; your talk of sweet meadows and broad prairies, wind swept and sunlit, strikes upon his deafened ear. He is a very limited pony ; but what can you expect ? Loose him, free him ; and from sheer habit will he saunter round the old circle ? Does he believe that is what a pony was born to do ? That all other ponies do the same ? The only way, then, will be to tie a halter to his neck and lead him to the prairie.

Another way of answering the question Who are We ? is to say we are but potentialities or capacities (if this be deemed a simpler term), in process of unfoldment from the infinitely little to the infinitely great. This is but saying we reprobate the cramping idea that our natures are inherently limited, and treat it as one to be discarded.

Come away from your limits : look for great things.

Satisfaction is what we are looking for. But we have been mentioning man's Spiritual nature ; and citing man's notion of God as the standard of measuring man's condition and man's chance of Satisfaction, before we had agreed to do so.

It seems so plain, does it not, that Satisfaction would be something we should feel in our Spirit, even though it might be given by some material thing ? It is the Spirit which craves Satisfaction, and we all know this. We all know that it is in the Spirit or feeling part of us, that we expect Satisfaction to demonstrate itself, whenever we get what we want. Now our feelings about things are clearly not in the things, but in ourselves ; you like red ; I like blue. When we come to feelings, we are dealing with what concerns one part of our Being. This is just the point. Now are you disposed to go through all the trouble of thinking about your Being ? Which would you rather do :

Go away, now, this minute, with the amount of this Satisfaction you do feel? or steadily pursue the enquiry into what you are, so as to see why you are not satisfied?

We must conclude you are sufficiently dissatisfied to risk the trouble of a real enquiry. In fact, whenever you begin to get tired of it, or dislike some statement it is our duty to make, we shall remind you: Come! you were so utterly dissatisfied before, do you want to go back now? Remember, there was no Satisfaction in the other way of thinking that you used to have.

Let us think, then, about Being.

Your idea of God is written upon your face. Your idea of God means your idea of the way you stand to the Ruling Power of the universe (hence your idea of your own being); if you feel on good terms with it, you look cheerful, satisfied, sunny, ready for the next step, whatever it be; if you feel that you are on bad terms with the Ruling Force, you look frightened; and thence you look sick and ill; and this will be the case, too, if you are on no terms at all with the Ruling Power, and pretending to ignore it, are thus shirking the deepest knowledge of your own being. This recognition of the Ruling Power need not be made in words or religious forms (if you do not incline to such), in order to shine out in your face. The heart is often on excellent terms with Good without having much to say about it.

But, for the moment, we are dealing with the conscious search after the Source of Being. The Latin word RELIGIO means 'a binding.' The aim of all Religion has been to bind man to God; to provide a theory and get human beings to act upon it; to furnish an answer to the question: What am I? and What is God? What can I do? What ought I to do?

Whatever were the answers which were considered correct in any given country, to offer any other answers brought persecution and inconvenience. Thus the teaching which is now openly given as Christian Science, had to be given quietly, if not secretly, until there was a country like America where persecution was impossible. To say any-

thing about God and Man, except that which was usually taught in whatever country the thinker happened to live, was to bring persecution on one's self and others, on the ground that such teaching was 'Idolatry' or 'Heresy.' (We would now venture to explain this by pointing out that Mortal Mind—man's dying and mistaken way of thinking—simulates the immortal and unchanging truth, and to do this has to pretend to infallibility.) As a rule, a man or woman, who rose to thinking above the level of common thought, would remain silent, clearly perceiving it was not worth while to speak and be persecuted ; since the masses could not be worth the effort, or they would have the same hunger that had carried the solitary thinker to the heights where food was to be found. But now such solitary thinkers find each other out, gather together, speak, teach, and aim for the spread of whatever way of thinking has the most power to lift others. There is no danger of being called an 'Idolater' now ; there is no danger of being taken at midnight by masked men and carried before priests, cardinals, and torturers, seeking to turn the thinker from thoughts, the reformer from reforms, the lover of his kind from plans for their happiness. Civil Liberty has given us Religious Liberty. We can say anything we please about the relation of Man to God. What is it we want to say ?

For very simple minds, we say as follows : There is only one Source of all Being.

This Source we call God.

Jesus Christ called God 'The Father.'

We are the children of God.

As children, we cannot help having a nature just like our Source.

The more you know of God, the more you will know of yourself.

You are not even beginning to know God, until you are willing to believe that you have 'wonderful powers' as you are sure to persist in calling them ; though the truth is, that without them, you are indeed a poor creature, and your life is dull and helpless ; just what most people's lives are.

We say all this helplessness is due to their not knowing God. And no matter how much teaching they are supposed to have had in Sunday school and church and chapel, they have not really received any, if they have not learnt their own wonderfulness, their God-Being.

We say that this Source of Being is good, altogether good, and works out for good all the time.

We say that the only effectual witness to the existence of this Source of Being is in each person's own heart. No teacher can 'prove' it; no book can 'prove' it; nor does the fact that any book, like the Bible, teaches that "God is," constitute a 'proof' that God is.

So we do not offer a regular proof that God is; nor that God is Good.

We say: In the Universe there is only the All and the Nothing. God is either All or Nothing.

We prefer to say God is All. We feel it true as we say it. We find that to say it brings us wonderful power, light, joy and explanation of things; whereas to say "God is nothing" leaves us powerless, dull, sad and puzzled; has in fact, the same effect upon us as if we said, "We are nothing, know nothing, and can know nothing." And this result makes it all seem very much as though the statements were true:

To know God is to know self;

To be ignorant of God is to be ignorant of self.

'Know Thyself' is all wisdom.

We do not say that to find power and knowledge by believing in God is what would be called a 'proof' that God is; but we say it is the belief we have chosen, and that upon that belief rests all that we teach in Christian Science, all the works of healing we do, all the advance we make in understanding the past history of the world, its present need, and our duties to it.

Then we go a step further in our reasoning, and say:

Since God is all and God is Good, the All is the Good; or whatever is not good is not real and may be proclaimed so.

And again we say, "God is Spirit."

Now we have no 'proof' of it. Certain savage or backward people have said that "God is wood and stone." We cannot prove anything about it; to break a wooden idol might seem to one savage a proof that it never could have been God, as he thought, and yet no proof whatever to some other savage. We do not profess to give or expect proof about God or the Source of things; the inner witness to the savage we are not concerned with; we would not dictate to him or any one. We give no 'proof' that

God is.

God is all.

God is good.

God is Spirit.

We only say: as a matter of experience (1) the Inner Witness says so to each of us; and (2) as the result of believing it, we attain knowledge and power.

To the simple, we would also say that the Bible is full of descriptions of the relations of man to God, and you should read them, if you enjoy reading what it says, and have time to read; but all you need to know is that your Source and you are connected, and at every minute of the day you are being cared for and renewed.

To the more learned and complicated mind, we would state Being, perhaps, a little differently:

You know the great and bitter cry which is going up from every human heart for a real Satisfaction. You know how ideals of love between man and woman are met with crushing difficulties, either before or after marriage; you know how bewildering it all is; and how the same puzzle enters into all friendship, and all love between parent and child. Then you know the question of the Poor; the population question; heredity, as it works out where drink and vice have their own way, as we used to express it before we knew Christian Science.

You know how you ask: Has the world always been just as appalling as it is to a fine modern nature? If not, what is the good of opening the sensibilities of culture? Why not remain a little blind to all things?

Perhaps you came across books on Eastern Theosophy, with its elaborate explanation of all inequalities by Re-incarnation and Karma; and you probably felt saddened after a little,—especially sad, though you had thought that impossible, so burdened had your heart been all along—as you found that Karma, as usually expounded, and without higher Spiritual laws, was just as oppressive, in its way, as the notion of physical heredity, though a trifle more just in its supposed operation.

[Karma is a Hindoo word for the sum of a man's deeds for good or ill. He is 'making Karma' every minute of his life; by it his condition at death is determined, for it is 'the just judge;' and also his return to this earth to finish out the trains of action he set up for good or ill. The law of Karma has to be stated so briefly that the reader is almost sure to fasten upon its 'endlessness' and 'hopelessness,' whereas, when understood, it teaches neither. It is one of the meanings of "Agree with thine adversary quickly, whiles thou art in the way with him." (Matthew v. 25, and Luke xii. 58.)]

And now you have come across Christian Science, and its strong claim to general support in the name of its power to heal mind and body, regardless of all Heredity and all Karma, because offering a higher statement of law; regardless of all but the kernel and inmost relation of man to man's Source. To all cultivated people we would say: While you are studying Christian Science, lay aside your previous ideas and acquisitions; we do not say they are incorrect; but we do say that we cannot stop to harmonize them and explain them to you; that task awaits you when you have got the few elementary and basic principles on which we work. If you are far-reaching, reach far; we are teaching elements; the simplest truths for the simplest minds, knowing that the greater minds can, later on, possess themselves of the greater truths, when once the path is cleared for them by our simple teaching.

Lay aside your theory of Darwinian Evolution; lay aside your theory of Spiritual evolution as expounded in

Eastern Theosophy by Buddha or by La-o-tze, the Chinese; lay aside your aesthetic love of ritual, which has made you a High Church or Roman Catholic worshipper; lay aside the ethics of Herbert Spencer and Lotze; lay aside your Socialism and Humanitarian schemes; lay aside your theory of family heredity, as fitting or unfitting you to study Spiritual truth with advantage. You can return to any one of these a month hence, and find it just where you left it, think it all over for yourself, teach yourself on it, so to speak. Listening to Christian Science will not bind you to accept it; but you cannot even learn, if you bring the contradictory spirit with you. Our experience, as teachers, shows that the only way for any person to learn is to give up entirely to the teaching, during the brief period our instruction lasts. We give but twelve lessons; six on Self-training, six on Healing the sick. We give two to six weekly; you are only asked to give up your mind to us for two to six weeks, and usually for two weeks only. Then you can resume any train of thought you please.

A Statement of Being beyond what we have just given for the simple minds, needs only the stricter wording demanded by the more practised mind.

God is Being (pure and absolute.)

It is of existence or manifest Being, that God is the Source; and each of its numberless modes and individualities (however minute) contains the whole. It is because of this fact that a student of any aspect of Being whatever may learn all there is to be learnt; every Manifestation of Being may contain the whole Divine lesson.

Simple minds incline to saying God is Person, learned minds to insisting upon the wording, "God is Principle." The full truth includes both, but if either statement had to be selected to stand alone, that of the simple would have the best right to be listened to. What they plead for is the central fact of Being, that God is Personal to us, cares for us, and that it is from the Being of God we assimilate all the qualities of personal Character (as we call it), according as we grow in likeness to our Father-Mother, the Source of all.

Tell them anything like "God is a Universal Principle" and you do not convey to them the truthful notion you want to convey, but merely a chilly, dull impression that you are taking away the only idea they have clearly grasped or care to grasp. Human language is so very inaccurate, at best, that to tease simple minds with the difference between Person and Principle, is unwise and unkind. It is the essential they already grasp: Love. Love is everywhere; Love rules; Love has made very good arrangements; Love has arranged that it is easy for us to know what these arrangements are; Love sends us love between husband and wife, these and their children; all these and friends; all these and employers in business; Love puts us in the way of knowledge. What more could you wish them to grasp?

But to a person who desires more information about Divine things, it is worth while to say more than "Love will take care of you," though that is what it all comes to in the end. In all ages, there have been seers of Divine things; and their testimony is worth studying. The Bible is a wonderful collection of such visions and statements of ethical truth as seen. The mere letter of it does not contain all that is found directly the reader approaches it with eyes opened by even slight education in occult truth; and this should be a hint to expect greater marvels on bringing better opened eyes; and should also show that Divine things can only be known by experience, however the perception of them may be quickened by reading the record of what others have seen. Swedenborg says, as to what God is, that the 'natural' man insists there is no God; the man of self-derived intelligence is always to be detected by his assertion that God has no form; while the man who has been made to see Divine things, will testify that God has form, in the sense that the universe is disposed in the form of a Grand Man,—the term man including Man and Woman.

All Theosophy—Egyptian, Greek or Eastern—teaches that the Source of things is Principle from which emanations proceed; (here would follow a long scheme of creation; the student can read it in works devoted to the subject.)

Jacob Boehme (born at Gorlitz, Saxony, about 300 years ago), has recorded his views of Divine things. His view of the Universe tells of these emanations from the Abyssal Deity, and so do the later writers, Dr Anna Kingsford and Mr Edward Maitland, the authors of *The Perfect Way*. It appears to us, as teachers of Christian Science, unessential to teach with authority on the point, since we profess to give elementary instruction only, and hold so deeply that the soul must reveal these things to her own consciousness. All we profess to give is (1) what is true so far as it goes; (2) is enough for the simple; (3) will not be upset by any progress of the soul's conscious efforts to realise more truth; (4) can be stated in plain English to an audience about whom no guarantee can be given that they are prepared for any long enquiry; (5) will prompt quick effort towards purity of life, in mind and body, making it seem easy and not difficult to heal self and others. It is as though we asked ourselves, what is the least about Being that a human creature can manage with, and have any Spiritual life at all? and as though in answer we said: There is a Source of all life; We are from that Source; there is no limit to it, nor to our powers of drawing from it. The Source is good. There is only this one good Source.

After this has been admitted, we think all meditation is praiseworthy about the form of the Universe, about modes in which the Divine Source seeks expression; about man's powers and enjoyments; about the way to progress in Divine things; but we do not teach authoritatively about it, in these elementary pages, at any rate.

To the simple and learned alike, we say God Creates; Man makes Manifest; and we can offer you no 'proof' that either statement is correct. We do not know what 'to create' would be; we only know from experience, what it is to call Good into manifestation. Almost anybody knows so much as this, who has had any inner life at all, or any observation of the effects of his own conduct upon another. The phrase "call forth the best in a Man's nature" is in common use, as though the process were a

matter of common experience. We never say "we must aim to create the best in his nature ;" but to 'call it forth.' It is true that we use the word 'create' very loosely ; we say an artist 'creates' a picture ; he really externalizes an idea.

The question is always asked by those to whom these ideas are presented : "If all is good, why is there any Sin, Sorrow, Sickness or Death ? Why is there any Evil ?"

Good is a silent principle and waits to be called in order to be manifest.

What you call 'Evil' is what would be true, if Good were not all there is. You should take this as a comforting assurance that evil has no rights over you, not as license to give it those rights. When called, Good does become manifest.

This explains all Christian Science healing. We call forth the perfection which really exists ; we do not 'create' it, or health, or anything which results from our efforts. The business of our life is to make Good manifest.

If you ask what is the difference between this doctrine and the plain, old-fashioned : "Do your Duty," we suggest, that most people think Duty is something disagreeable, and that this causes the believers in Duty to fall into two divisions : (1) those who do duty at all costs ; and (2) those who are afraid to be made aware of duty, for fear it should turn out to be something very disagreeable. According to our doctrine, the only Duty is to make Good manifest ; and with it, how can there be any doing Duty at all costs, or, fearing to be roused to a disagreeable Duty ?

How can we fear any Duty when we have the power to fulfil it ? But that is precisely what we did not think we had.

It is precisely want of power that has made us dread every development of our natures, in the direction of sensitiveness to pleasure or moral obligation. It was only tantalizing. It was like displaying costly goods to a poverty-stricken purchaser ; and many of us had begun to feel positively angry at the vistas of high moral character and

exquisite taste, which opened before us, only to make us realize we had no power to attain the good things. We were like sheep in a fold, limited by the fence ; like birds in a cage. Yes ; 'limits' would be a good name for the sum total of our vexations.

According to Christian Science, then, there can be no limits ; for whatever is not good is not real. To know this is to know our God-being. To put longing for good in our hearts and no power of doing or being as we wish, would be cruel. But nothing can hinder us. We are not mocked with a power 'who is very good, but leaves us very helpless and miserable.' The God we are speaking of is not only the Source of the desire for Good, but of power to have and be all that you want. "My God shall supply all your need," said St Paul to the Philippians, in just such a mood as we now speak in, knowing the great cry from yearning hearts.

The doctrine ; "The All is the Good" lifts off fear ; and on fear no soul can live.

What wonders can be accomplished, even on the external plane, by the mere lifting off fear and limits, is easy to see in modern women, who have achieved so much in the last forty years. Any social observer will agree to this ; so will anybody who reads novels, and remarks how they describe women in different decades—1800-10, 1810-20 ; and then takes a decade 1880-90. This change in woman's freedom and happiness has come simply by casting off a belief in limits, ignoring them as lawgivers. Men are used to preaching that the men who succeed are the bold ; they have forgotten to notice the remarkable demonstration of it made by the womanhood of the world under their very eyes. But we women, who have been part of it, who have borne the burden and heat of the day, and hailed each other as sisters across land and sea, rejoice to cite our past twenty years as a great spiritual fact. We have laboured : we have conquered ; and it has been by ignoring limits imposed on us by habits of thinking. Having once shown that such habits can be broken, having done it without any encourag-

ing, sustaining, conscious knowledge of Spiritual law, we are neither slow to cite our case as an illustration, nor slow to seize the law underlying our success and apply it, in the Spiritual domain. We do not need so much persuading that "in the name of our God-being, limits do not exist" as the easy-going sort of women may need, or as those men may, who find that the world is very properly conducted in the sole interests of man, yet suffer and are helpless all the time.

Fear was our chief enemy. But there are other limits to Spiritual thinking, and these are beliefs in Time and Space.

Time and Space are not "Evil;" being, as you would say, perhaps, useful ways of measuring. But as Limits they are "Evil." But since The All is the Good, there is no power in Evil; and so there can be neither Time nor Space, and when we know Being, we cease to be held by either. We have really all Eternity to know in; the most extraordinary things may be accomplished in the twinkling of an eye; our thoughts can go everywhere and perform incredible prodigies of energy.

"There is no end to the sky;
And the stars are everywhere
And Time is Eternity;
And the Here is over there;
And the common streets of the common day,
Are ringing bells in the far away."

Another writer says, "God lives us, we do not live ourselves."

What description can we give of God or our Source, which shall account for all our varied longings; for all the signs of Being within us; for all we wish to realize and to become?

God is all Life, Love, Substance, Intelligence, Power, Knowledge, Presence.

The following thought is useful to some people: It is from sympathy with one element or another of Being, that what we call variety of character results.

To know that it is the Law of Love or attraction which

keeps the stars in their places, will fascinate loving natures.

People who are full of Life, show it in their choice of gay and lively scenes ; they are the life and soul of picnic or dance ; they are of no use as counsellors or managers ; but they bring life with them.

Those who sympathise with Substance usually attach themselves to churches ; for substance is permanence, the lasting quality of things. And a church seems to say : Amid all the changes of life, I shall not change.

Intelligence has votaries in those who are quick to see facts, their bearing, their usefulness ; they are quick to act ; they make the most of all at their disposal.

Power seems to mean solid attainment of command ; and is desired by persons of large aims and willingness to serve apprenticeship to circumstances, in order to attain the power they desire.

Knowledge is the aim of the student ; if haply he or she may know, what sacrifice is not forthcoming ? Time, beauty, youth, money, all are cheerfully offered in exchange for knowledge. (And they need not be ; Christian Science says : ' And yet show I unto you a more excellent way.')

Presence is rather a rare desire ; but it is a love of being present in many places ; it underlies joy in renown, or celebrity, or business prominence, ' known in every city of the world.'

Thus we all sympathise, more or less, with some aspect of Infinite Being, and we should learn more of God—that is to say, more of ourselves—by this very sympathy, were we not haunted by the fear that whatever we enjoy must have something wrong about it. It is ignorance of God that makes people seek Satisfaction in any other way than by calling forth the Good that is. It is ignorance that causes the drunkard to seek Satisfaction in drink ; it is not where he thinks it is. Ignorance makes men and women sensual ; ignorance of the power of the Spirit to give them the Satisfaction they are seeking in such mistaken ways.

' Evil ' is ignorance that the only real part of us is the

Divine part ; all the rest is mistake ; you cannot fairly get free from it except by claiming that you are Spirit ; then you can look at all the rest of your old self (if you wish it), with some chance of comprehending 'the nature of evil.' Meanwhile, if you go on using the mistaken self, you must not attempt to justify it by the words, 'there is no evil.' By 'there is no evil' we mean that you need not puzzle yourself by trying to fit in two sets of laws of Being. What we mean is that, if you begin to loathe yourself for some fault or bad habit, you must not sit down and give way to the loathing ; but you must say "I am a child of God, and he who did that bad thing is not real ; I am Spirit ; and Spirit has no such desire." If you thus claim your God-being, error or mistake loses its hold over you, and the temptation ceases.

Now, what is it we do not mean ? We do not mean that you should say : 'I covet my neighbour's house, and his wife, and his ox and his ass. I can get them by lying and forging, and I will, for "there is no evil."'

We cannot enforce every point fully in each lecture ; and this comes in more suitably in our next.

A SHORT ACCOUNT OF LECTURE I.

If any teacher wishes to address a mixed audience successfully, the common likeness of its members must be found. It lies in two things, namely : (i.) all are seeking Satisfaction ; and (ii.) all believe man's nature limited, and its limits known to everybody.

Christian Science offers to open the path to Satisfaction, if you will (1) be at the trouble of studying Being ; (2) lay aside all previous theory meanwhile ; (3) will not exact 'proof' that God is, or of any doctrine, but will take it and use it, looking all the time for the "proof" to come to your own heart ; (4) will not dispute as to whether God is Person or Principle, because human language is so poor, and each heart can only know by apprehending for itself.

We teach that God is ; is Spirit, is Good ; is All.

We all have boundless access to the powers of our God-given Being. But we must cast aside all belief that we are hindered by limits, the three chief ones being Fear, Time, and Space.

We women have cast off limits very much in the past fifty years without knowing this Spiritual law ; we now seize our success ; explain and cite it. Women are expected to be stronger, braver and more useful than they were fifty years ago.

God is all Being ; ignorance of God causes all the harm there is.

DENIAL.

(*Second Lecture.*)

"But let your speech be Yea, yea ; Nay, nay."—MATT. v. 37 (Revised Version, 1881).

"The fashion of this world passeth away."—I COR. vii. 31.

SUBSTANCE AND SHADOW.

They do but grope in learning's pedant round
Who on the phantasies of sense bestow
An idol substance, bidding us bow low
Before those shades of being which are found,
Stirring or still, on man's brief trial-ground ;
As if such shapes and modes, which come and go,
Had aught of Truth or Life in their poor show,
To sway or judge, and skill to sain or wound.

Son of immortal seed, high-destined man !
Know thy dread gift,—a creature, yet a cause :
Each mind is its own centre, and it draws
Hime to itself, and moulds in its thought's span,
All outward things, the vassals of its will,
Aided by Heaven, by earth unthwarted still.

JOHN HENRY, CARDINAL NEWMAN.

(Born 1801).

WE do not need any theorist to tell us that we feel this way or that way when Denial is being practised towards us. We all dislike being contradicted ; and to be told we are lying is considered an insult almost past pardon ; it involves the double vexation of having our statement denied, and being made to feel that we are not judges or not lovers of truth. All teachers, in any department of knowledge, know that negative statements affect the mind in one way, and positive statements in another ; they know that all doubt weakens and irritates ; that to keep a pupil at an unsettled problem, or a trying exercise is something that must be done with great care, or the mind will lose more than it gains. Any writer who is a master of style, knows the art of arranging words so as to amuse, stimulate, soothe, or

merely inform the reader. Emerson points out the effect of Denial in *Society and Solitude*—

“Don’t hang a dismal picture on the wall and do not daub with sables and glooms in your conversation. Don’t be a cynic and disconsolate preacher. Don’t bewail and bemoan. Omit the negative propositions. Nerve us with incessant affirmatives. Don’t waste yourself in rejection, nor bark against the bad, but chant the beauty of the good.”

We know that positive, vigorous persons invigorate us, whether we see them, hear or read their writings.

What we all know in these various ways is the result of Denial; its use as an exercise for the mind has always been known by Spiritual teachers, as any one may deduce who will give days and weeks to the study of works relating to interior religious life; such works are always incomprehensible until a person’s own interior life is going on, and the mere superficial reader might read St Augustine, Thomas à Kempis, Madame Guyon, &c., without finding any proof of our assertion. We are writing to help people who cannot order fifty books, on the chance that one or the other may yield some food for the hungry soul, after two or three months’ steady reading and close search.

So we will merely say that by Spiritual teachers we do not necessarily mean the clergy or ministers; for their style of labour is too often external, though they are ostensibly dealing with Spiritual things. But even they, so far as they use certain set prayers (as in the Lutheran church, the Church of England or the Church of Rome) use sets of words that were put together, centuries ago, by men who knew something of the power of words to affect the mind in certain ways. They had these as a kind of tradition from times that we regard as almost pre-historic; many nursery rhymes are based on this power; so were the chants of long-forgotten religions. For no sooner does a Spiritual teacher arise in any age, than the underlying law of words becomes recognized by that teacher, as a matter of course. It is part of Spiritual knowledge.

What is the effect of Denial? for it has a given effect on

the mind. It makes the mind blank and empty, and as though expecting or prepared for something to follow. Or you may say: Denial cleanses the mind; clears away the mists; has erasive potency; wipes out what was there before. But better than any description will it be that you should try Denial for yourself.

Denial merely means making a statement or a sentence with the word *not* in it.

(This is what Emerson calls a negative proposition. "Omit the negative propositions. Nerve us with incessant affirmatives," he says; thus recognising that Denial has a peculiar power.)

It is this word *not* which gives a sentence its special influence on the mind. The fact is the same whether you say "I am not lying" or "I am telling the truth;" but the inner effect on the mind is different.

Now that we have duly explained Denial in general, we must show what its bearing is on our own self-training. How shall we use it? what are we to deny?

It appears to us Christian Science teachers and healers, that this knowing the disease was 'unreal' must have been in some way connected with Christ's healing works. For we observe that in proportion as we perceive disease to be 'unreal,' we, too, can heal it. Hence we devote effort towards training our own minds to see it thus, and in what sense it is so.

We could teach ourselves Denial, using any error to deny away; but we deny Disease, because we have set ourselves that particular task; we are studying to heal; and so that settles our immediate duty as between teacher and taught. It is, however, the best error to practise on, because there is no doubt in everyone's mind that disease is a 'disagreeable,' 'harmful' thing, a common enemy, acknowledged to be such. And furthermore, you and we and the world in general, all know just what we want instead; we want Health; and we all know what it means. Everybody wants it, and has a body upon which it can be made apparent, even if according to our wording, this be but a

shadow. Without more ado, then, let us apply ourselves to the task of denying the reality and power of error, so that our minds may see truth only ; for we may be sure that has something to do with healing the sick, perhaps everything to do with it.

This lesson on Denial is really a mere lesson on method ; or how to make the most of our Statement of Being, so as to know truly and to live rightly. Our object is to realise our own true being, and so arrive at all knowledge, power, and dominion, the very things we confessed ourselves so much in need of and so sadly far from, when we were putting together our Statement of Being, which we agreed should and must be :

“ The All is the Good. The All is Spirit.”

Any reasonable person, then, will admit that we may and must say :

There is no reality in Evil.

There is no reality in Matter.

Yet although it is so easy to get these two assertions out of our Statement of Being, they rarely strike the ordinary student thus, but rather as two new and extraordinary propositions ; and they prove to be a stumbling block until some moment of Understanding or Realisation comes, such as we shall speak of in Lecture VI. But this moment can, fortunately, be best reached by admitting the truth. How is this ? How is it, that assertion of it before we understand, will make us understand ? It is according to the law :

The spoken word brings things to pass (or makes them manifest).

We said (in I.) that Good when called, or affirmed, becomes manifest. To ‘speak the word’ and call Good is one operation ; to ‘deny’ evil is another, and is the one we are just now concerned with. A word here is very necessary about this Denial of Evil. It is meant to be the complete opposite of the opinion widely current all the world over, and in all ages. This current opinion may involve either the profoundest enjoyment of evil or the profoundest dislike of it, but runs somewhat thus :

" Evil is quite as real as good."

" Evil must be respected."

" Evil is a manifestation of God, of the Supreme Being, of the Divine will."

" A bad person is just as much one of God's creations as a good one " (meaning, the evil in them is not to be criticised, or found fault with, but is to be regarded as, in some mysterious way, an expression of God's will).

" A lie has intrinsic power, just like a truth."

" To be too hard on evil is to be 'unco guid,' and makes you seem hypocritical in your goodness."

" Evil is permanent ; and its home is Hell ; this is a locality. Perhaps you will go there."

In contradistinction to all this, we teach in Christian Science : You owe evil no respect. You may disembarass yourself of it by any means in your power ; in fact, you are bound to try, since the object of our life is to make Good manifest. And the proper means to use is to tell evil it has no power to embarrass you, and that you are armed and equipped with power to set it at nought and fill its place with something better. Is it not possible that this would be quite as efficient a way as any other of obeying the advice St James gives in " Resist the Devil and he will flee from you " ? (Jas. iv. 7). That is to say, do not treat evil as a reality ; let the stand you make against it consist in denying its power to thwart or confuse you, who are Spirit. It is an easy step from this to saying : " What can be treated in this way cannot really exist." (This is true.)

Therefore we cannot make what is not real. (This is true.)

Therefore we cannot do harm, no matter how we go on, or how we behave. (This is *not* true.) You can 'create' any amount more error by proceeding as those persons proceed who delight in error and call it 'good.' The way they proceed is by not caring to grasp or understand that (1) because we have free will, we have the power of siding with mistake all the time, if we prefer it ; and (2) there is a net-work of influences at work in error, to take us at every moment unawares : and (3) that our only safeguard against

this net-work is to deny its rights, deny the 'divine right' of error, and care, to the bottom of our hearts, for the triumph of Good. We can only perceive all this and live up to it, by realising our God-being; it is compared with this, that evil is so powerless, and that we have a right to deny its power. But if we say this and do not live it, we are still in 'error' or 'evil,' and we are still involved in it while we give in to, accept, enjoy, or hug any errors. To 'deny' evil, and turn round with a light laugh or cunning look to do it, is error of the old sort, and our fine words count for nothing in freeing us, but rather weave us new confusions.

We want to realise our God-being. We want to get all the good we possibly can out of knowing that "we are the children of God." What would people be who habitually realised their God-being? Certainly not sick or cross or unlucky or tiresome or ignorant. Then plainly, we must proclaim, that no one who fully realises his or her God-being, is ever sick or ill-tempered, or unfortunate or a bore or foolish. But everyone is, in the innermost, a child of God; has this God-being. What must we do with all appearances to the contrary? Deny them as realities; say they are not true, not real, not really there; say they are mere appearances. When you have practised Denial, you will have facts of your own to go upon, and will then see how these appearances come into seeming, and, as powerful 'realities,' dictate terms to us all. Till you have facts of your own, we seem to be asking the same blind faith from you as most other religious teachers do. Among ways of practising Denial are, that you should form the habit of saying mentally "That is not true," whenever you meet a lie; that you should cultivate the habit of presence of mind, so as to detect the lie directly you see it, and not first make friends with it, and then turn round and denounce it. A good example of this is that you should be on the alert not to join in a sneer or scandal or an unkind laugh; that you should take in with your reason, that everything is a lie which contradicts the statement "The All is the Good." If you do this, you need not stop to think twice about the

people and things you meet. All that is real is good, and the rest is only seeming. Now, seemings are powerless, are they not? And we have no reason to fear what has no power over us, have we? This is what Christian Science means by saying: To know your God-being gives all power.

Denying evil will train you to assume that, as a matter of course, Good can be made manifest. You can easily see how this will prepare you to be a healer. But, till you have tried it, you cannot think how Denial will clear your daily path of vexation and trial meanwhile. To deny evil in one's self and others is to be free from its power over us; its power to dictate that we shall do or say what we shall afterwards regret; or be 'overworked,' or 'make mistakes.' A few experiments with Denial will do more to convince you of the unreality of the power of error than any number of words will do; and a spread of the belief that evil is 'unreal' will do more to diminish crime than law-making, reforms, penitentiaries, prisons, and tears; for it is only belief in evil that potentialises it or gives it its power over people. To deny the power and reality of evil is not to license but destroy it. Do you ask why the world has been so long in discovering such a simple fact? We reply, it is as old as the hills, and has always been known to the 'spiritually minded;' but they had to live their lives out in silence, because to proclaim what they knew disturbed too many vested interests; to teach truth is only likely to be forgiven when it is taught as a part of some plan for healing disease. Pardon may then be forthcoming for the bold truth-speaker, because disease is everybody's enemy, and also because the kind, good hearts, who gather around 'to learn how to heal,' are rarely the wide thinkers who could see the enormous import of our simple truths, and so they take them and use them for their own benevolent purposes, marvelling that 'the unfriendly world does not like Christian Science.'

We deny evil because The All is the Good. We agreed upon that in our Statement of Being; and also that The All is Spirit.

What, then, shall we think of Matter? This question of Matter and Spirit has always caused a great deal of discussion; but it was left to 'the Philosophers,' because, as every day people said, we have to do with Matter as if it were real, and what does it concern us to know whether it is real or not? To be thus indifferent to any truth is, of course, the way to lay yourself open to being deceived, both about that, and anything else that you meet. For the truthful mind attracts truth, and these 'everyday people' would be as willing to admit it as any 'philosopher' is. But you cannot get busy people to care for an abstract truth, even for the sake of forming a noble habit of mind, hardly even for the sake of protecting themselves against deception; the connection is not plain enough to them, between love of truth for its own sake and being able to see truly what people and events are. But when you can say to them "your power to heal disease depends upon your being able to see that 'there is no reality in Matter,'" they will want to hear, and will try hard to grasp it. We will mention several ways in which Matter and Spirit have been regarded.

First Speaker : "Matter is all. It is all we can perceive with our senses, and they are all we have to go by. Spirit is not even a fortunately chosen name for all that we are puzzled with in Matter; it diverts attention from our position: Matter is all; and suggests that the explanation of our puzzle about Matter may be anywhere, save in the complete mastery of its laws. What Matter is we cannot tell; for the present, we can only tell what it seems and how it behaves; but we expect to know what it is, when we get at all its laws."

This is the way the Materialistic philosopher talks. He studies physical science. He has granted enough to contrast his belief with ours, when he says he does not know what Matter is. How should he know? For there is no reality in Matter. Some materialists do not even go so far as to say they ever expect to know what Matter is; they say the ultimate secret of it must always be unknown.

"Matter is all we can perceive with our senses, and they are all we have to go by" is true, and is an admission most useful to us in Christian Science, in enforcing our belief; for we say it is the senses alone which can recognise Matter, because it is a creature of their own making; since they make it as they go along, it never for one moment is as it seems; Spirit cannot recognise Matter, and that you may know this for yourself, you have but to 'deny the testimony of the senses.' Precisely what do we mean? When touch, taste, smell, hearing and sight say marble is hard, tasteless, inodorous, has a dull sound and looks white; and butter is soft, tastes and smells, gives a smacking sound on being struck, looks yellow, deny that all this is as it seems. For example, as to the quality of substance, try to realise that the marble is no more lasting or real than the butter; and how much butter would you expect to find a century hence, or even a year hence, if you put some aside? you can go on dealing with marble and butter just as usual, only you will know in your own mind they are not real. What is the object of 'denying'? why contradict such plain, evident, everyday facts? especially when it is not going to make any difference to our actual dealings with marble, butter, and all other Matter. But it will make a difference. It will lessen the power of your senses over you and increase the power of the Spirit. It will lessen the hold of error and increase the hold of truth.

Second Speaker: "Matter and Spirit are quite distinct; each has laws; you study whichever you like, according to whether you want to heal disease or know about immortality; the precise connection between Matter and Spirit is a very interesting subject of enquiry, but is not and cannot be known as a plain fact; we know about Matter with our senses, and we know about Spirit with our souls; disease comes about in and through Matter; sin comes about in and through Spirit; occasionally these two cross and intertwine in a very astonishing way; a man seems to commit a crime through sickness, and a wicked man seems to get ill of his wickedness; but nothing certain can be

known about it. Let the doctor keep to his study of Matter and disease, and let the clergyman or minister or priest keep to his study of Spirit; all else is confusion of boundaries. We will have hospitals for the sick; asylums for the insane; churches for the sorrowful and graves for the dead: we will punish criminals and erect statues to the virtuous."

This is a rather stiff, connected version of the way most people think. They grant enough for our purpose when they say they do not know the connection between Matter and Spirit. Spirit exists, and we are just now engaged in studying it; Matter has never given its final answer to any student yet who accepted its reality, nor ever will; nothing has no power; shadow has no power. The popular creed of the distinctness of Matter and Spirit is not, however, a carefully considered one, as a rule; it involves 'of course Matter and Spirit must be distinct,' 'I suppose they are;' 'any body can see that they are,' or whatever phrases cover indifference or unpractised thought.

Third Speaker: "Matter and Spirit are one and the same; they stand to each other as ice does to water or to steam; Matter is solidified Spirit just as ice is solid water or solid steam, whichever you like to compare Spirit with. Thus I neither ignore Spirit, as the materialist does, nor puzzle myself with pitting Matter and Spirit against each other, as ordinary people do, who thus make out that there are two sets of laws to be learned and worked, side by side; but I agree with the materialist that Matter is indestructible, and with the ordinary person that Spirit is indestructible; thus I harmonize both teachings."

This seems, at first sight, the most delightful doctrine in the world; just to take all that you find—wood, stone, cancer, neuralgia,—and consider them as Spirit; then know the 'laws of Spirit' and you will control all things. This is indeed a simple programme. "And are the laws of Spirit forthcoming?" "Certainly" replies the philosopher; "but all cannot know them; they are for the fit and few; and though the fit be many, yet, relative to the

millions who would fain know, the fit are few indeed. Many are the perils of the path." . . . "Perils?" you enquire aghast. "Yes, perils are many; perils to the student, if he should prove an unsuitable person, and perils to the world, if he should misuse his power afterwards. There is no risk, however, of any fit person not being duly known, sought out and taught; for one of the laws of Spirit is that fitnesses are connected." "What kind of harm could a person do with knowledge of Spirit?" you enquire, in a half puzzled way. "Well," replies the philosopher blandly, "what is to hinder him or her from upsetting any existing state of material affairs anywhere: Not that there is any danger of this happening, as the trustworthy only are entrusted with power." "Then," you continue, "what course is open to the sufferers along our daily path? what can they do? what can we do for them?" The philosopher will reply—"To aim at good will mitigate their sufferings and improve your own character. Future lives—or, as you probably prefer to say, a future life—will reward such efforts, and make up for any seeming wrongs. Do the best you all can, and it will turn out for the best."

He walks away, venerable but disappointing. While you are standing there, one draws near who might be his younger brother.

He says "I perceive you desire to know about Matter and Spirit, because you want to heal and bless your fellow men." "Indeed I do," you reply; "and your elder brother has left me cast down and hopeless."

"Let me throw a little cheerful light on the case. My elder brother does not recognise that things have been changing in the Spiritual world with 'the fulness of time;' and that, with the influx now pouring in upon the world, many people may be taught and set to work, who would not have been fit instruments in other times than ours. To open up all this was in the task of Jesus of Nazareth."

"I am studying Christian Science just now," you remark.

"You cannot do better; its teaching is opening up the fountain of healing for the world."

"Would you oblige me by letting my teacher state the teaching thereby given about Spirit and Matter?"

"With pleasure," assents the philosopher.

Fourth Speaker—the teacher of Christian Science. The word 'perils' should have been sufficient to tell you that a belief in the reality and power of evil was the defect in the old philosopher's teaching. Seeing this should have prompted you to deny that you were disappointed, ignorant or puzzled. Then your mind would have cleared up, and you would have perceived for yourself where his error lay. You know we agreed, in our Statement of Being, that 'The All is the Good, and is Spirit.'

Student—But can we not hold to that and yet believe that Matter is Spirit in another form? What objection can there be to our so believing, provided we agree that our belief causes us no difficulties or hindrances, which of course would be 'evil,' and would conflict with our statement that in Spirit is all power? what harm does poor Matter do? Is it not enough to deprive it of all its rights over us? To say it is powerless? That we have complete dominion over it? That we were mistaken in accrediting it with laws of its own, and a life of its own? Is not all this enough to admit, without abolishing our old friend (or enemy) Matter, altogether?

Teacher of Christian Science. Many of my fellow teachers would have little patience with such language as you use. But some of us think that words being at best, so inaccurate, when we get into these great realms of thought, we do well to be content, whenever we perceive tolerable clearness in a person's apprehension. The only part of the question which might possibly be admitted as open to discussion is whether, when you are thoroughly used to thinking 'there is no Matter,' you may see more of a connection between Spirit and Matter than we are prepared to teach. But we are perfectly certain that the only chance for your ever glimpsing this possible connection, is through your uncompromising Denial of the existence of Matter. It is only when you say 'there is no Matter,' that you can ever know "what Matter is." All we can know is that Matter

is not. The nearest approach to exactitude is given by the wording 'There is no Matter,' for the whole group of thoughts which you or anybody else calls Matter, is not really existent. Nothing like what *you* call Matter exists; and if, much later on in your growth, there is any concept of Matter to be revealed to you, it is nothing that conflicts with your positive statement 'There is no Matter,' but rather, as we have said, your Denial of Matter is the one habit of thought which could prepare you for ever understanding it. For the purposes of the case, 'there is no Matter.' By this we do not mean that, in your secret heart you believe in Matter all the time you are denying it, and only deny it in order to heal sick people. "For the purposes of the case, there is no Matter," means that, so far as popular sense-perceptions of this world go, they are all incorrect; and so far as any descriptions are concerned which we could give of conceivable states of being, they are beyond all human language, as every seer finds, however careful with words; and far, far beyond what anybody can grasp who sticks at Matter, and bargains about how far to deny it away. It must go, before anything else can come. The person who shies like a frightened horse, at 'There is no Matter,' can never be got far along the road. What there really is can never be shown you, while you cannot say 'There is no Matter.'

Philosopher to Student. Your teacher puts the matter very forcibly and well. A teacher of beginners should always hold out a prospect of their learning as they proceed more than they can at starting. It is but right. Dogmatism and fixing limits are so dangerous.

Student. No one can be too thankful for freedom and breadth of view in a teacher. I will now ask why we cannot leave the connection between Matter and Spirit an open question, just as in our Statement of Being, the question was left whether God be Person or Principle. That is such a sensible course to pursue; because, as you there said, the words in which one person affirms a truth often seem to some other person to deny that very truth.

Teacher of Christian Science. Provided that all agree that God is Love, we are content to leave the rest to be perceived by each soul. All we impose on a student is that no thought must be entertained which will prevent the truth from dawning in its own time and way. The words 'God is Love' cover the whole ground ; they do all that is necessary in the way of keeping the pathway open, along which light and truth can come. The beginner has to know that God is Love ; and the wisest can know no more. Nor is there any known way of demonstrating whether God be Person or Principle. To leave the point open, is our only course.

As to treating Matter and Spirit in the same way, it is exactly what we do, in so far as we say that the true state of affairs can only be perceived by each person for him or herself. But the wording to be used is not a wording which can be made equally acceptable to both parties. 'God is Love' pleases those who like to emphasise their perception that God is Person, and those who prefer to dwell on the aspect of God as universal Principle. 'There is no Matter' cannot please anyone, except he thinks it states the exact truth. It may be tolerated by others, or used as a piece of self-training with mental reservations or interpretations which change as its truth becomes clearer. To train yourself in such correct thinking about Matter that you can become a healer, you have but one course open to you ; you must deny the existence of Evil and Matter.

Student. I must confess I do not like saying with my lips what I am not convinced of ; I object to saying anything 'on speculation.' Why do we have to say something that feels like a lie in order to ascertain its truth ?

Teacher of Christian Science. Would you object to saying "Matter ! I command you to show me your real nature" ? No ; that describes your honest wish. Unfortunately, Denial and Affirmation are the only two ways of speaking which will give us this power to command ; you have to say that a thing is so or is not so, in order to see which way it really is. If you like to say "Matter abso-

lutely is," you will get one result; if you like to say, "Matter is not," you will get another result. We have all of us, hitherto, held stoutly to the statement that 'Matter absolutely is,' and we know the result very well; we can make railways, but we have cancers; we have to take Matter all round, if we accept it at all. Believing in Matter as real and ultimate, we are to a certain extent its masters, but to a greater extent, as I think all will agree, its slaves. Now we are invited to try the experiment of saying, "Matter does not really exist." If this be true, the result of believing and proclaiming it ought to be exactly opposite to the result of believing in Matter; and so it is. The only way of ascertaining that Matter does not exist, is to say so, whether you quite see it or not. The Power of the Word, or the power there is in the mere saying of things, will be duly dwelt on presently. But meanwhile, would you not do well to think as much as you can about the facts that you do feel struck with? (1) Spirit has no means of cognizing Matter; (2) this nothingness of Matter becomes evident to the spirits of persons who advance or evolve enough to realize it; and (3) disease certainly does disappear when treated as nothing by a person who thus realizes the nothingness of Evil and Matter.

Here is the substance of this discussion put shortly in questions and answers.

How shall we get any good out of our Statement of Being, The All is the Good?

We will say that everything to the contrary is not real; we will use the method called Denial; it is a method as old as human thinking; it has a special effect on the mind; it cleans it, or makes it blank.

Why should we use the method of Denial?

So far as our duty to truth and goodness goes, we have no choice but to deny the reality of all that contradicts them; and as to the 'method' of Denial, we use it because we want to clear ourselves of errors, so that, so far as that goes, we may do our best to train ourselves as healers.

Is it not enough, in order to heal, that we should say to

the patient obediently, whatever words a teacher instructs us will produce the desired effect?

No; you must train your own way of thinking, until it seems to you natural to assume that evil is unreal; and not merely proclaim it so when you encounter it in a patient's disease.

What way of thinking must we follow?

Hold to your Statement of Being that The All is the Good; and deny the reality of all else.

But who is to settle what is good?

We do not try to settle it. We say that whatever is not good is unreal.

But how will that help me to get out of puzzles and confusions, for example?

Deny their power over you. For it must be in the All-Good that a clear way exists, and that you can perceive it. Deny whatever contradicts this blessing. This is half the process. The other half will be given in our next discourse, on Affirmation. But the half called Denial helps many, without recourse to formal Affirmation, at all.

Whether Evil and Matter be real or not, will they not go on plaguing and confusing me just the same?

No; that is the strange justification of our method; the strange way in which it seems to say: You are quite right. Disagreeable things tend to disappear when they are not believed in.

Then will not pleasant things disappear in the same way on being disbelieved in? or seem to disappear?—and it is their being hidden that causes our misery. If, for all practical purposes, they do not exist, is it not a mere quibble to say 'they are, but are inaccessible'?

They are part of the great unmanifested Good. It is the business of our lives to make Good manifest. Unmanifested Good is like the sun, which is shining all the while behind clouds. By Denial, we have the power of dissipating these clouds to an astonishing extent.

What becomes of the disagreeable things?

They were made of nothing ; did not really exist, and merely rose up to hide the real.

What causes this seeming Evil ? Briefly : a belief in our having a selfhood apart from the Divine Being, the All-Good ; "in Him we live and move and have our being." (Acts xvii. 28.) The object of all teaching is merely to bring home this one truth.

Why must we also deny the existence of Matter ?

Because the group of ideas we call Matter conflicts with our Statement that Being is all life, love, substance, [lastingness], intelligence, power, knowledge, presence ; no one of these attributes of Being can be present without the others ; and unless they all are there, Being is not there.

What is the easiest way to grasp this strange idea ?

Deny away all the popular ideas about Matter. Be patient with yourself, meanwhile.

What causes the appearance of Matter and our belief in it ?

Christian Science replies : The same way of thinking that causes the appearance called Evil and our belief in it, namely, a belief that besides All Being which includes all life, love, substance, intelligence, power, knowledge and presence, there is another source, or way of Being. But there cannot be more than all. To this conclusion Spirit brings you, directly it is recognised at all ; to recognise is to be roused from sleep.

How shall we practise the 'method of Denial,' as it is called ?

It is usual to arrange some simple statements, and to say these over occasionally. The teachers of Christian Science usually give as

THE DENIALS

There is no Evil.

There is no Matter.

But some people find it easier to say :

There is no reality in Evil.

There is no reality in Matter.

Some people find the following way of putting it useful :

Sin is error, or mistaken ways of seeking Satisfaction.

Sorrow is believing there is anything besides Good.

Sickness is believing Matter can feel, or Spirit err and suffer.

Death is believing in Matter.

If we believed our bodies were only shadows, and that Spirit is all there is, we should neither suffer nor 'die' (by the process we now call Death. The change would come, but differently). "If a man keep my saying, he shall never see death." John viii. 51.

Sin, sorrow, sickness, and death are all made up from beliefs in Evil and Matter ; and as these are not realities, sin, sorrow, sickness, and death are not realities.

There is no Evil.

Again : Evil is error, not taking hold of the good ; negation ; wrong belief.

Error is believing that matter exists, feels, knows, has laws.

To exist, feel, know, have law ; all these are attributes of Spirit ; and they make up, or constitute, Being.

It is not in Matter we can look for life, love, substance, intelligence. And where they are not, Being is not ; that does not exist from which they are absent :

There is no Matter.

We do not call these 'proofs,' but statements or considerations. If you use them, they will train your mind.

When should we use them ?

Denial unclothes the mind ; repeat The Denials at night ; you can repeat or read over all this chain of statements, if you like. Or you can merely repeat The Denials once, or several times over. Generally, while you are doing this, the little vexations or fears of the day will occur to your mind ; to each one think your word of Denial as to its reality or power. But do not fret yourself by making it a long or weary process. And above all, do not fall into any foolish supposition that repeating the words mechanically

will do you any good. The whole object of them is only the same as that which prompts you to read a few verses of the Bible before going to sleep ; and it is to lift you out of the daily round of thoughts, and free your mind, so that sleep may refresh you, and you may arise next day to go on better than to-day. "He giveth His beloved sleep" is said to mean also "He giveth His beloved in sleep;" that is to say, when we are asleep as to the body, our Spirits are free to be taught and refreshed. Now the best way to secure this is (1) to work at our ordinary duties, earnestly and patiently ; (2) by soothing, ennobling thought, to prepare the mind before trying to sleep. Denial may give you a good night's rest, freedom from—say, dyspepsia ; from bad dreams ; from wakefulness. It often does this for people. Note it and bear it in mind.

Denial may, on the other hand, have such a remarkable effect on the mind that it is only right to tell you about it. When you are denying the reality of Evil and Matter, you are saying that the world around you is not as it seems ; you do this, when you say over thoughtfully, "I perceive there is no reality in Evil as a separate power from Good," or words like these ; and, indeed, any words from the Bible which express the same thought would, for certain people, produce the same effect. What is this effect ? It is that you realise their truth, and are at once confronted with it, in one of two forms : (1) the space around you, or (2) your own past life. We shall constantly say throughout this book, what everybody knows so well, that Spiritual change comes to some people very suddenly, and with seeming violence, but very slowly to others, and gently as a soft, south wind. Persons who have loved the world and its ways, are likely to experience any marked and sudden effect from thinking that the world is not as it seems. In that case, it is for them to accept humbly the disciplinary action of the Spirit, showing them the error of their old ways of thinking. It is for persons like these that texts are written such as "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. xii. 6.)

The method by which such persons need to "give up" is pre-eminently that of "Denial." No one will progress in Spiritual things, who does anything in the spirit of Experiment. Those only who think and act from Love and desire to be one with Love, will learn. Therefore take Love as your teacher; think all the time "God has ways of showing me what is best." Then you will know whether you are a person who has any need to think a while about the things which are *not*, so that you may put them away for ever (using the principle of Denial in your meditations); or whether you are a person who must dwell only on the things which *are* (using the principle of Affirmation in your meditations). Having said this, we will now mention that Denial may be something which quickly produces on you the effect that the world around you is the illusion you are proclaiming it; and giddiness may ensue in a few minutes. If so, please yourself as to whether you shall go on denying or not. No one can tell you whether you will learn something, if you do go on, and deny the giddiness. The giddiness will be but transient; just as a dimness of sight or a fit of temper may be; all these and many other effects have occurred to students as the result of practising Denial.

Such students knew, of course, that "The All is the Good," and therefore any result, no matter what, in the way of personal inconvenience, could only mean that error had a deep hold, and needed the more 'denying' as to its power. Not to mention such a possibility, or to hold it out as part of every student's programme, would be unfair. For it presents itself to no faithful heart, unless the time and the need have come.

In that rare case—and such persons are rare—Denial may yield you the most astonishing experience you ever had; there is no objection to telling you about it; for it will not come to you by fancying you had or have it, or by wishing for it. It is that you may not be able to stop denying for two, three, or even eight or nine hours; the whole world will rise up before you, bit by bit; and to everything

you will oppose your word of Denial ; it will be like a Day of Judgment that you hold in your own soul ; everything and everybody will pass in review before you, unbidden, unwelcome, perhaps. If such a great moment should come to you, seize it ; hail it ; it is your own ; let nothing interrupt, unless it be imperative duty ; tell no one ; hold court, then and there ; pursue ; faint yet pursuing ; slay and spare not ; the cry is still "They come ;" and let them come, whatsoever wraiths of past sins and sorrows they be ; for the sword that you hold in your hand is the sword of Denial, and for every slain error of the old self, you will be given a truth of life. This is 'forgiveness of sins ;' this is the cutting loose from error which is indeed 'Absolution,' and it is given you by 'the Great High Priest,' the Eternal Son of Love.

It is natural that students should say, "I wish you could tell me any way of finding out which sort of person I am ; the one who can profit chiefly by using Denial, or chiefly by Affirmation."

When you find a person who has a long memory for offences, a long catalogue of errors, sufferings, confusions, &c., bid that person try Denial ; if the result of trying it should be the tremendous experience we have described, it will point to Denial being part of the method of self-training for a long time to come.

The following hints should be regarded as very sacred, and to be used very tenderly in our dealings one with another, and not treated as cast-iron rules :—

People who should probably use Denial a good deal.

1. Whoever the world smiles on, favours, pets and pushes.
2. Whoever is successful.
3. Whoever gets beyond his or her apparent deserts.
4. Whoever is aggressively licentious (who would prompt another to sin, in contradistinction to the victim of such a one).
5. Whoever is hard, intolerant, bigoted, hypocritical.
6. Whoever knows and admits he has plotted against others, and wished them ill.

7. Whoever hates the name of Christ, and has no sympathy with any effort for others.

People who should probably use Affirmation a good deal.
(See next chapter.)

1. The good but unsuccessful person, who gets blamed without cause, who is always trying to do right, but is constantly made to seem in the wrong. (This is oftenest of all the case of young people.)

2. Whoever has strong instincts about purity, with firm principles and practice, or distinctly fails from weakness.

3. Whoever is gentle, yielding, yet sincere.

4. Whoever has no long memory for offences, but is inclined to forgive and to begin again.

5. Whoever rejoices in a humble, tender spirit over the name of Christ, and perhaps seems to know how to feel his or her own way through the Gospel story, never checked by its quaint language or apparent inaccuracy.

And is it really possible, some may ask, to give rules like these, about such a matter as the inner life?

The rare and delicate souls, with time and favouring circumstances leading them to discover what their own quality is, have long ago found their way to the books that tell of the Spirit's powers of ecstasy; and should any such read these pages, our very plain language may seem to them poor, and almost a degradation of sacred mysteries. Some souls, at just that stage, have come to a recognition of themselves in every age, our own not excepted. They record their experience and it is called "too extraordinary to be of any use." The solitude in which such a soul has usually been driven to dwell (from persecution, &c.) is commonly regarded as a proof that such persons have nothing which would be of any use to everyday people; and occasionally the solitude was necessary to that particular soul. But in the immense soul-hunger of this century, whoever can write of these truths so as to popularise them, should do so, in order that an awakening may be possible in the largest number of hearts. Let the rare and delicate soul make the Good manifest in its own way, however

private and silent ; and let it be satisfied to see us make the Good manifest in our fashion, however public and plain it may need to be so as to reach the many ; it is the best course to secure a possibility of the rare and delicate soul finding such an environment in public thought as will allow it to speak more openly about the Spirit's powers.

To the simple, ordinary man or woman we would say ; think not " I shall never be a healer unless I can follow all this wonderful talk ;" but use the Denials (and Affirmations which we give in our next chapter) ; and be sure that their result will appear in your blessed and useful life.

" And if we use the Denials and Affirmations without fully agreeing or understanding, shall we make any progress ?"

That raises a very difficult question ; but we may as well meet it here as evade it. The fact is, it is impossible to know for which persons in any large audience these truths will prove true within what *they* would call a reasonable time. Some will go home, will 'deny Matter,' come at once into the reality of the whole Kosmos and joys which transcend all lawful (possible) speech. (2 Cor. xii. 4.) And there are others who will merely listen, and will not get any traceable good for months or years. And there are all shades of perception between these two extremes. Ought we to wait to give out these truths until power is also bestowed upon some one (which is conceivable), of selecting those who will receive, and of classifying them into " people who will receive within one week ;" " will take one month ;" " will be quite one year before they understand" ? We think not ; we consider that the highest and only instruction upon this point says, " go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) It is on every account, best to give these truths out for the whole people. It is not as if they could do anybody harm. Whoever practises our rules, is doing the very best thing possible for purity of heart and life, for safety and good sense, for growth in Divine knowledge. Our teaching must do everybody some good. Most teachers will not let any one raise the question whether or no everybody will

'succeed in using it.' It seems, however, more sincere to admit that external 'success' may not come at once. But, after all, is not this better than if we set ourselves up to pick and choose readers and listeners? In everything, would you not rather have your own chance, than have any one try to stand between you and that chance? Some of you may 'succeed,' and some may 'fail;' but the worst 'failure' you can make as an earnest student of these great truths, will do quite as much for yourself and others, as if you made 'a brilliant success.' No one really 'fails;' some sign of joy and certainty always comes. And if it be long in coming, if you are long in getting your head above water, does not that show how near drowning you were? If Matter has such tremendous hold over you, that you are held by it in ever so many forms, does not that show you how very much blinded you would have been, but for your persistent pushing away the mist? Who can tell what long trains of errors you are dragging after you? But when you get to the point where the connection can be cut, you will have freed so many others besides yourself, that to know it would be almost too much joy.

Now that we have explained all this, once for all, you will not expect us to encumber every discourse with reserves, qualifications, and explanations. We treated you as one person, so far as your desire for Satisfaction was concerned; your belief in getting it; your willingness to search; your need to drop belief in limits for man's nature; to lay aside pet creeds or theories while studying this subject. And now we must treat you all as one person in giving you rules, and bidding you expect results; and well do we know that the most beautiful ones are often the least quotable, being either too private, too long, or too mixed up with the lives of others to be quoted, as simple cures of the sick might be. But none of us have anything to do with results; that is not our business. We have to know and use the laws of Being. To keep looking for results is a fresh way of putting limits on yourself. For whatever you may fix upon to look for, is sure to be some

poor, little, limited result, such as our little, human mind can imagine or has noticed in somebody else's doings or experiences; whereas, who knows but that the thing which is truly and properly your result, due to your use of the law, is something wholly new, unlike anything you ever heard of, and possibly far surpassing it? It is sure to be something much more delightful than anything you could have prescribed. Let us, then, listen the more gladly to the teachings of truth, and practise our rules all the more diligently for this frank acknowledgment that there are varying degrees in people's seeming success.

All the truth for all the people.

Note.—I first heard the doctrines of 'No evil' and 'No matter' propounded in America in the form I here reproduce, with what I believe to be tolerable fidelity. On hearing them, I felt they were 'unphilosophical,' and this is continually said to me by cultivated English friends. My reply has been, "You have always had these philosophical statements, and have been none the better for it. Christian Science contains healing power for mind and body. Your most perfect statements never even propose to do what the more imperfect ones constantly achieve. From this I infer Christian Science either actually states what is absolutely true, or is so near the truth as to bring it within the Spiritual perception. For example: one practised thinker would fain have me say: "Matter *is* Spirit made manifest, and can revert to its unmanifest condition, thus ceasing to be matter; and being Spirit, it is entirely under the will of the Spirit, supposing that to be the Divine Will. Only in proportion as we have made our will one with the Divine Will, can we control the condition of Matter in ourselves. For this the point of our own consciousness must be also the radiant point of our systems, which radiant point is God."

I can only say this is precisely the concept (1) to which some people are led up by the persistent Denial of the reality of Evil and Matter; (2) to which others think it is meant to lead up; (3) which I describe in the words "So far as popular sense-perceptions of this world go, they are all incorrect; and so far as any descriptions are concerned which we could give of conceivable States of Being, they are beyond all human language." For, while there are minds who would be rested by the statement "Matter is Spirit in manifestation," and irritated by total Denial of Matter's Existence, it is but the intellect, in any case, which is pacified by this change of wording; and in many cases, the change conveys such an admission of the 'reality of Matter' as leaves the mind no freer than before. At any rate, as I am professing to explain Christian Science, it would not be fair for me to tamper with the basic statements of its Doctrine. I use separate chapters when I wish to point out where I think it needs proper expansion of its statements, and what I personally think these should be. I desire to distinguish between 'pure Christian Science' as taught in America by those who do saving works in the strength of its doctrines, and any additions which I think English people likely to need.

AFFIRMATION.

(*Third Lecture.*)

"All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them."—MARK xi. 24 (Revised Version, 1881).

"The true reformer, trembling in the currents of the Divine in-flowing, sees in the light, and feels that to be consistent, he must *do*; thus his life's love goes out into active use as naturally as the sweet briar's perfume spreads itself, through the sphere of its immediate surrounding . . . and the Supreme Will is carried out by him into generous ultimations. . . . At home in the Affirmative principle, their eyes are tranquil, their hearts joyous, their touch sure and effective for the renovation of society."—*Light and Life*.

WE found (II.) that the function or use of Denial was to clear off mists; that we used it by the spoken word; and that we used it to declare everything unreal which contradicts our Statement of Being (I.) "The All is the Good and is Spirit."

The lecture on Denial sometimes causes resistance, opposition and even anger; the reason for it is apparent to the teacher, and will be to the students, at the end of the lessons on healing, or at any rate, after a little practice in healing; the fact being that teaching and treatment are really the same thing, only that teaching is external, and is accomplished by the voice and ears, while treating is internal, and is accomplished by the silent voice and the Spiritual hearing. And just as many a patient gets violently stirred up on being treated, so many a student gets violently stirred up on being taught; and the stirring is in both cases caused by the Denial of the power of evil or error.

For there is no truer or more effectual Denial of Evil than explaining its delusions. This is what constitutes the healing power of a course of instruction in Christian Science; and this is why the reply is so often given to inquirers: "Perhaps you had better not take treatment from any healer while the class is going on; listening to

lectures is a very powerful treatment ; afterwards you can see what more you need." For sometimes, the mere audible and connected teaching, such as these lectures give, will heal sick minds and bodies.

Why, if the All is the Good, has the sick man paralysis? He has it from ignorance. As Gautama Buddha said, 'Ignorance is the cause of all ill.' Is, then, the saying this sufficient to remove them? Yes, and it is only the saying of this, at some time and in some way, that ever does result in the manifestation of Good which we call health. We fully explained in II. why we Deny the power of Error or Evil, and how to do it.

Now just as the giving a lesson on Denial or a treatment using it, is likely to stir up the hearers or the patient, and prove, relatively, an excitement, so to give a discourse on Affirmation or a treatment using it, is likely to soothe, and prove, relatively, a delightful occasion.

There are some true statements we can make ; some people would call them Laws of Thought :

- (i.) Good is silent until called.
- (ii.) The spoken Word brings things to pass.
- (iii.) You make, or draw around you, by thinking. (This applies to delusion as well as to realities.)

Are these three connected? What is the difference between them?

The lowest way in which thought operates is the unconscious drifting of opinion as to what is around us, or possible for us ; the result of it is that we feel the world mixed and unmanageable ; we cannot quite make out whether we have any control, or none ; sometimes it would seem as though we had ; then, again, all is a whirl, without any law or plan which we can trace. This is describable by "you make or draw around you by thinking ;" if you think carelessly, without knowing or caring what you are about, you will get this translated into a life of powerlessness and riddles.

The next higher way of thinking is when you hold to it that The All is the Good, and take patiently whatever comes, whether or no you like, or see meaning in it. The

result is that a very large measure of clearness will come into your life; you will see a great deal of the how and why; you will have a great deal of intelligence to soften off disagreeables and enjoy pleasant things. This, too, is describable by "you make or draw around you by thinking;" and also involves "Good is silent till called;" for your steady holding to "The All is the Good" amounts to calling Good. The person who merely drifts, and does not hold to The All is Good, gets very little good, if any.

But a third way of thinking is suggested, as higher. "Good is silent till called; but then the spoken Word brings things to pass." To use this is to use the method known as Affirmation. To affirm is merely to use a sentence without the word *not* in it; and with the present tense of the verb.

Thus, "John is not ill" is a denial.

"John is well" is an affirmation.

"John will be well" is a prophecy.

To affirm is quite an ordinary proceeding; people are always affirming, or stating things. Our present duty is to show you that to state things has an influence far beyond anything usually dreamt of, and also that there are certain statements it is right to make.

We are still pursuing—are we not?—our aim of getting as much as possible out of our Statement of Being; we want to see what it means, in all its power and blessedness; we have already seen how far Denial will help us; now we want to see how far Affirmation will help us. What most people say is, "It is of no use for me to say over with my lips The All is the Good, when in my heart I am hungering for certain, definite, good things, and do not see how they can be brought me by my making any 'statement' whatever."

How do people get good things?

A says I ask God for them.

B says I work hard for them.

C says I trust to luck for them.

D says I go without them.

D's programme is the only one we must utterly condemn;

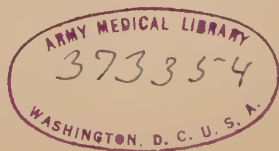
nobody should state deliberately that he goes without good things; the spoken word brings things to pass; and to say 'I go without good things' is to deny that you are under the law of Good; it is to place yourself outside the recognition of the true law of living; it is to bandage your own eyes, and manacle your own wrists. Even C, who 'trusts to luck,' is less outside the truth; for he asserts a belief in Good, and in its coming into his life. B, who 'works hard for them,' asserts his belief in good things very earnestly. A, who 'asks God for them,' would be regarded by most people as nearer the truth than the others; because they say, "God is the author of all Good; and in the Bible we are told to 'ask.'"

At this point we must explain exactly how we reconcile 'ask' with our method of Affirmation; for unless this be made clear, students feel uneasy; some ask what we make of 'answers to prayer' obtained by persons in all ages, who have never heard of any such method as ours; others ask whether there is any Bible warrant for it.

As we are teaching Christian Science, let us first quote any words of Christ which are available as a statement of what we call the power of Affirmation. Take Mark xi. 24. "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them." (Old Version, 1611.) "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." (Revised Version, 1881.)

It is this meaning of the word 'ask' which we go upon, when we say that the way to get Good is by affirming that you have it; the only merit in the proceedings of C, who 'trusts to luck,' and of B, who 'works hard,' is that at least they so far affirm belief in Good. As to A, who 'asks God' for good things, if he asks in doubt and fear, he pushes away Good as much as he draws it; but since no one of us can read A's heart or has any business to try, we cannot settle how far he doubts and fears, or how far his asking is of the kind that believes it *has* already, and gets what it asks. We accept these words of Christ

D



as the statement of the true law of prayer ; this saves much discussion on it and its seeming inconsistencies ; these we then lay aside as involving, in each case, some long personal history, fit only to be read by an All-Loving Eye, and to have their explanation revealed to the person's inner mind when spiritually evolved enough to bear it. "Why was my prayer granted and hers refused ?" is a question no human being can answer.

You 'ask' a thing of a person who either does not know your wish, or is not sure to grant it. Now this is not the case as between God or the Universal Life, and us, the children ; so long as we suppose it to be so, we are ignorant of the true law, the true arrangement, and have to suffer the penalty of ignorance ; have to go without what we desire. We ought, however, to notice that the promise says nothing about time. We are not invited to prescribe that we will have our wish within any particular time. It may come quickly, or be much longer in coming than we fancied it would be. Teachers of Christian Science usually lay down that Doubt delays Fulfilment.

Now we must meet the question "What do you make of 'answers to prayer' obtained, in all ages, by people differing in circumstances and opinions, but alike in the one particular that they never heard of Affirmation as the true law of prayer ?" Some would call this 'higher teaching,' and some 'a side issue.' We consider that the question may fairly be met at this point.

Not a word shall be uttered by us to take away the belief, the blessedness, the faith which have gathered around those stories of answers to prayer. Let them be told, again and again, as comfort to whomsoever they suit. We would only suggest that being, as we all confessedly are, mere beginners in Spiritual things, we ought to admit that there may be many laws, modes, or arrangements by which the Universal Love works ; that people who 'pray' sincerely do bring themselves under one or other of these modes, so far as their love and sincerity can contribute to it ; that they do not need to know what these modes are ; that they are quite correct in saying they asked God and God

answered their prayer, for they were so simple that sincerity and love were all that was expected of them, all that was required to bring them under the operation of the help they needed. If we do possess knowledge of the modes by which, in some or all such cases, the law of Love is arranged to work, it would not suit these simple hearts to be told what we, perhaps, know. For other persons, less simple, to acquire knowledge of the law we are now explaining would seem to be the chief duty laid upon them; they are able to know it; and this very ability means that their Spiritual needs are of the kind which can only be met by their knowing it. It would also seem that until they do know it, any possible modes by which it realises itself cannot be shown them.

In I., we explained that there are certain minds who must be allowed to word their statement about God in one way, and that if you interfere with it, you simply seem to them to be denying God's very existence. So, too, there are persons with whom it is useless to discuss the nature of prayer. To avoid what is sure to be a source of vain contention, it may prove best to say that God answers everybody's prayers when they pray aright. Then, if people are full of comfortable stories of answers to prayers, they will agree with you; and if they are full of those of unanswered prayers, they will be disposed to agree with you, and to listen as you explain, that it seems as though there really are persons in the world from whom a knowledge of the law of Affirmation (as taught in Mark xi. 24), is expected. In I. and II. we took occasion to point out that we regard all readers as a single person; and here, also, we shall assume that you are all willing to accept the law of Affirmation as one which has to be learned, and that you do not desire to bargain for some particular mode or standard of prayer; just as we do not desire to make any objection to any; since, as you will recollect, we have no wish to disturb any one's Satisfaction, but only to meet those who are in search of it still.

"All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." Some

people think this is a special promise made by Christ; something which nobody knew or could use until He said those words. But ought we not to regard them as only a statement of the eternal law of God or Good? Was it not the mission or work of Christ to make people understand the law of God in all its ways of working, so that they might live better? Some people think that Christ 'invented,' or 'discovered,' or 'first proclaimed and illustrated' this law, or even 'introduced it to the human race at tremendous cost.' But if we cannot actually settle whether any one knew it before, must we not admit that if it is the law of Good, the way in which the Divine Mind and Will delight to work, any one of God's children might have found it out in the deep yearning of the soul for Good? How much older than Christ's time this knowledge of the law is, seems to some people to be indicated by

"Open thy mouth wide, and I will fill it." (Psalm lxxxi. 10.)

"Before they call, I will answer, and while they are yet speaking, I will hear." (Isaiah lxv. 24.)

Others, again, do not so regard these passages, or perhaps do not care for a Bible standard of proof, one way or the other. What gives the law of Affirmation a claim on our attention is not only that the stating it is attributed to Christ, but that it is the law of Good.

As to Christ's special work, there are those who consider it consisted in proclaiming this law as the one open to everybody, and not only to the more intelligent or learned; for that was the usual way in which the priesthoods of the great religions of the world had taught about Truth till then. There are those, in short, who would say that Christ's whole work may be summed up in :

All Truth for all people; therefore, all the truth for all the common people, whether or not they seem to care or understand.

It seems to us, therefore, rather a duty to point out, in passing, that if you do glory in Christ's mission in this way, you cannot also beg to be excused from understanding His teachings, and thus you declare yourself at once under this

great law of Good; and you can hardly plead that you want to have your prayers answered by any other mode than that which Christ indicated.

In "ask and ye shall receive," *ask* must be taken with the meaning 'believe that ye have,' as laid down in our quotation of Mark xi. 24.

Some people, who have heard all their lives 'we are children of God,' only begin to attach any meaning to the words on being told: The facts are that The All is the Good; as its children we have God-like power of pronouncing the Word; when we do this, the good thing comes into manifestation; this is the 'dominion' spoken of in the first chapter of Genesis.

At this point, students always ask, "cannot we do harm as well as good?" And the teacher of Christian Science always replies: We have already agreed All that is real and lasting is good; and hence that all the power we can really have, consists in calling into manifestation, or evidence, the Good which already exists.

"What is the meaning, then," urges some student, "of all the tales of witchcraft and injury, which people have done by speaking some mysterious words, called spells or incantations?"

Whatever truth there may or may not have been in tales of that kind, we may be sure that 'witchcraft' operated entirely through fear in the conscious or unconscious mind, (of which we will speak later on); and through a belief in Matter and Evil; so does every lie, every bit of confusion which goes on in our household, or in the wide world. "Ye shall know the truth, and the truth shall make you free." (John viii. 32.)

Our teaching is directed entirely towards freeing people from fear, and belief in the power of Matter and Evil. We thus do all we can to free them from error in all its forms, whether they be the common, everyday sort, consisting of rough behaviour, scoldings, blows, lies, and disease; or the comparatively unusual sort of error, consisting of subtler ways of bringing fear to bear upon the mind, often resulting in diseases.

As we go on with these lectures, you will get into the way of seeing that there is no sharp line between all careless lying and making mistakes, such as everyday life brings us, and the cruellest so-called 'witchcraft.'

All 'harm,' so called, can be attempted, 'succeed' and be suffered, so long as people remain in the world of unrealities. In that realm we all dwell, more or less, and we know how full of sufferings it is. That world we have explained and agreed to quit (I. and II.). In the world of realities or truth, where you may dwell, if you know that The All is the Good and is Spirit, you easily see it would be by realizing this, that any person who knew this truth, would render the greatest 'witchcraft' ever attempted utterly powerless. Outside of truth, or this knowledge of the law, all things can be done and are done which we call by the one name Evil. In the realm of negations, all negations are possible; just as in the world of dreams, all dreams are possible. The point of our teaching is that it gives the law which is above all negations; and being above them all, dares to admit that all seemings are equally possible and equally unreal, without feeling that this bare admission that 'witchcraft' has been and might be again, can teach anybody any 'harm' whatever. Again: We must remember that our worst enemy is our own Spiritual ignorance. To blame outsiders or outside influences for our sufferings, while we neglect the 'salvation' or 'safety' which we can only have by realising our Spiritual power, is to be very foolish indeed.

Lastly: We had better say in plain words and once more, that the simple teachings of Christian Science do not provide anybody with the opportunity of doing harm.

If you ask: How are all good people protected, everywhere, who are ignorant of this law? We reply: So far as they are what you describe, are truly 'good,' they are so free from all untruth they would be hard to deceive, and so free from pride and vanity they would be hard to confuse; and we further say that in exact proportion to their negativeness or ignorance, they are not 'in truth' and are liable

to be constantly taken in through their weak point,—as indeed, the life of every one of us can illustrate.

If you ask : Why did not good people in past ages, resist the mistaken attempt to confuse and harm them which they used to suffer from, calling it by the names ‘spell’ and ‘witchcraft’? We reply by another question : Why do not good people in the present age resist the mistaken attempt to confuse and harm them, from which they now often suffer, calling it by the names Neuralgia, Consumption, Fever, Madness, Scrofula? “What!” you cry out, “are these things the same as in olden times were said to be produced upon people, when we read that they were ‘tormented by horrible pains,’ and died of a ‘wasting sickness’ or ‘rotteness of the bones’?”

Think it out for yourself ; two and two make four ; and know that it is only the child of God who is above all fear, saying, ‘I am Spirit.’ In olden times, there was usually no such statement, brief, prompt and workable, to use against the enemy ; and most people were too undeveloped and uneducated to listen, as we all are listening now ; and so they had to be allowed to seek safety in flight from the whole topic of the power of evil, flight being the wisest course for them to pursue under the circumstances. Thus, it was only one-half of the story that got generally heard ; the ill-disposed listened, for their own purposes, to every tale of the power of harming their neighbours ; the well-disposed fled in terror, when such tales were being told by the village well, or around the fireside, certain that they did not want any such information. This may give you an insight you never had before into the reason why people fought for the right to read the Bible in their own tongue, at the time of the Protestant Reformation. All liberty frees ; all slavery enslaves ; and this far beyond their apparent range. “Ho ! Everyone that thirsteth ! come ye to the waters.” (Isaiah lv. 1.)

“Whosoever will, let him take the water of life freely.”
(Rev. xxii. 17.)

From these words, we may learn why the truth is not

sought by all persons, and why it seems not receivable by all ; they do not *will*, do not wish to come and hear ; nor will they, until they have learned their lesson a little longer upon the footing of everyday life ; when they find they cannot manage it to their Satisfaction, but are sick and tired of it, then they will be 'developed' and 'educated' enough to sit down and learn what the Spiritual teacher has to say. And this does but bring us back to our starting-point in Lecture I., namely, that we address ourselves to the unsatisfied.

The quick-hearted are now longing to ask this question : What will happen, if we desire what belongs to somebody else ? Hearts so kind and quick as these, are sure to be obedient, and to use the Denials and the Affirmations we give ; finding out by degrees how much Denial is wholesome ; this obedience will gradually, within a few days or weeks, purify the Spiritual perception of things, and enable it to see as follows : In the Real Being of you, selfishness is impossible ; and to fear you are selfish is impossible, because you are Spirit, and Spirit is neither separate from the All, nor has anything to fear. The effect of your use of the Denials will be, in general, to clear you of selfishness in such a way that no wish based on it will abide in your mind ; still, that you may be sure about it, or as what you can call a test of your wish, treat it by such definite Denials as these : I am not proud, greedy, ambitious, cowardly, undecided, captious ; (and then affirm) I am a child of Spirit ; it is with a pure heart, fervently, that I wish to affirm I have such and such a blessing. You have thus denied the power and place of evil or error over you, in the form of selfishness, or whatever error you half suspect in yourself. Deny these and affirm Good, until you feel quite easy and light-hearted ; that moment may come in a second, or not for some weeks ; it depends on the size of the wish ; some wishes that do not seem very important, really do involve the depths of our being. When you have thus prepared your heart, affirm your Own does come to you.

There is sure to be some one whose sensitive feeling of honour is still unsatisfied, and who wishes to ask : What will happen, if I innocently want something which would wound another person ?

You will not have it ; and yet you will not be dreadfully disappointed, either. How could you be, since the All is the Good ? It will work out so that you will neither rob another, nor grieve yourself. Your Denial of the power of error over you will kill out every error (will erase it, or wash it out, if you prefer that simile). Denial will help you, whether your wish was prompted by pride, &c. (as just described), or by some other confusion in your mind, causing you to wish something that involved error, though it may not be one which is easy to name, as Pride is. Let us say, for example, that you love a friend ; you wish response ; wish to have your life cast somewhere near that friend ; and so on run your wishes. You furthermore desire (1) not to place your affections amiss, in thus loving this friend ; (2) not to waste energy in wishing what is not to come to pass ; (3) not to rob anyone else ; for no joy in the world would you do that. Deny away the possibility of all these fears and hitches or mistakes ; then see what you feel inclined to wish. No such thing can happen as two people innocently wishing for something which would really be good for them, and one of them being dreadfully disappointed.

When you have thus denied away daily the power of all error, and are dwelling in the thought The All is the Good, you are at liberty to trust that every wish you have is good, is 'in the Divine order,' as some would express it, and is just what you ought to wish to bring you happiness. You may find this hard to believe, unless we state and you believe, that a genuine 'wish' is really a bit of foresight ; it is something seen by the Spiritual eye as really on its way to us. Now this vision has only a chance of being clear when we declare that The All is the Good. Then it is infallible, and we shall not be disappointed of our wish. (Avoid fixing time.) But while we are full of beliefs in

pride, fears, selfishness, we do not see clearly; we see only blurred and mixed images. In other words, a wish that will not stand the test of all this Denial, is not a wish at all. Half the things we think we wish for, we do not really care in the least about, as we usually find when we get them. And thus half our misery comes from imaginary disappointment about things which are not what we have any real wish for. The other half of our misery consists in not knowing how to get at the Good we really do want. It lies there waiting for us; we dimly see it; we see it clearly enough to make us feel frantic or melancholy; and it will lie there waiting, until we learn that the true law consists in denying away obstacles (our own love of error and confusion, however prettily veiled by self-love) and declaring that we have all that is our Own. If we pursue this plan, any wish concerning what belongs to another person will die out of our mind; we shall gently forget it; it will somehow cease to occur to us. We wished it in a given mood; we 'denied' steadily; perhaps pain or confusion came (see Lecture X.); after this, we perhaps suddenly found that not only was the wish gone, but the whole mood in which we wished it; that very self is gone; we are new; we are higher and see clearer. This is what Tennyson describes—

"I hold it true with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."
(In Memoriam.)

Some student will very likely say, "All that you teach about Denying and Affirming merely amounts to the brief 'Thy will be done' which we all know." That is quite true; but (1) do not most people take the words with a melancholy meaning? and (2) do not most people find it uncommonly difficult to say those words with sincerity? and (3) does not their difficulty arise from their being so held by 'evil'? so 'tied and bound by the chain of our sins'? and (4) does not our teaching on Denying and Affirming open the path to getting where the heart can say

"Thy will be done" with the meaning that "there is a true and Divine order of things in which alone true life is led; there would I fain be; there I am. There is no other life for any one"?

This bit of experience of outgrowing an old mood, an old self, and finding, by one plan or another, the meaning of "Thy will be done," is not peculiar to the student of Christian Science. But the use of our method is to enable 'whosoever will' to gain the value of life's experience, without spending so many years on making 'mistakes,' supposing that untrue views and thoughts are true; one such mistaken belief being, that to outgrow any sorrow, error, or injury 'takes Time,' associating with that phrase the feeling of dragging wearily through our years, regretting our crippled energy and lack of power to recuperate. We owe all our time and life to making Good manifest; and part of this manifestation consists in not mis-thinking.

THE AFFIRMATIONS.

It is customary to give some statements which are called The Affirmations. The things herein affirmed are not only true, but have power to bring great blessing upon those who affirm them, precisely because the spoken Word brings things to pass, or makes manifest what is existing in the Silence awaiting your Word.

To make the class say these Affirmations after you is a good way alike for impressing them upon the memory of them all; for starting the habit of Affirmation; and for making the solid import of the words deeply felt.

To search the Bible for 'proof' of the correctness of all these statements is an exercise which will be useful to some minds; it will throw their real opinions, and the real basis of these, into a strong light.

Each Affirmation needs to be carefully understood in the sense which we endeavour to give in the note we connect with each; this note is only what a careful teacher would give at greater length.

(1) *God is all love, life, substance, intelligence, power, knowledge, presence.*

[This is, you see, only our Statement of Being.

Some people prefer to say: "God is omnipotent, omniscient, omnipresent." Some find the syllable *omni* so distinct from the wording of daily life that it makes the whole Statement chilly and lifeless. This Affirmation might be expressed: "Wherever I find any love, life, or intelligence, or anything that lasts, that is due to God. God is whatever All-power makes such things possible. There is no place where it is impossible for them to be; so I say, God is the power which is everywhere, knows everything, and can do everything." You want to fix your mind upon boundless power, goodness and knowledge. Then you want to state how you stand to it all. This you do in the second Affirmation.]

(2) *I am an idea of God, a special thought of the All-Good; and in good I live and move and have my being.*

[How shall I describe myself? I must have started from the same Source as all other life. Yes. I am a Thought. Was I started to feel my way about in a sea or bog of incomprehensible misery? No; in Good I live and move and have my being. (Acts xvii. 28.) It is the condition for my very existence, and it is continual food and prompting to express my life, to manifest myself,—that is, to manifest the Thought of the All-mind that I am.]

(3) *Like God or the Good, I am Spirit and Mind, and I reflect Power, Holiness and Wisdom.*

[What means have I of expressing myself? Since I am a Thought, I can express myself in thought and deed; and as a description of these, I can say that I am Spirit and Mind, and that I reflect Power, Holiness and Wisdom; this means, that I have power to act as a person would act whom I should call a strong, holy, and wise person. How this thought lifts me up! Yet how can I be true to all this? I ought to be under some law which would make me act in a way worthy of it. This is exactly the train of thought which leads on to the fourth Affirmation.]

(4) "*I am governed by the Law of Good. This gives me love and intelligence, so that I do what I ought to do, and feel happy to think I have done so. I feel free from all fear of having made mistakes, and that these will pursue me and show their consequences as Sickness and Death. I am Spirit, and Spirit is free from all fear. 'Where the Spirit of the Lord is, there is liberty.'*" (2 Cor. iii. 17.)

["I am governed" do you say? How is that? It is because you so affirm; and your words come true upon you. This is what is meant by the Power of the spoken Word. Then it is only when you so affirm, that the rest of what you state is true; is that correct? You must bear in mind that (1) we are talking of realities, the ultimate or final realities of Being; (2) we agreed (in I.), that everyone is, in the Divine essence, desirous and capable of Good only; (3) it is that divine You that we are speaking of; and (4) by affirming that this good You is manifest, it becomes manifest, or shows out in the external, in daily life.

"I feel free" means: As I am governed by the law of Good, I cannot make mistakes; for, according to our use of the word, 'sin' means believing in any self-hood other than this Divine Self which is governed by the law of Good; and all 'sins' are acts done by 'forgetting God,' as the old phrase was; by forgetting that the true Self is governed by the law of Good.

Moreover, directly you affirm you are governed by the law of Good, it is plainly impossible for you to be also governed by any other law. Now, in our mortal way of thinking error or mistake permanent, and a law unto itself, we go on, year after year, burdened and unable to rise. Is not this what is so fully set forth in many of St Paul's epistles, but notably in Romans vi. 14. "For sin shall not have dominion over you; for ye are not under the law, but under grace"? and in the succeeding verses, he goes into the question whether any persons would be so foolish as to regard it as a license, or permission to do wrong; verse 15 runs: "What then? Shall we sin, because we are not under the law, but under grace? God forbid;" and in ver. 16

he points out that we are bound by 'grace,' which is the name he uses for the law of Good. "Know ye not, that to whom ye yield yourself servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" and Romans viii. 2 says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This is what is meant by the statement: "I feel free from all fear of having made mistakes, and that these will pursue me and shew (as causes or effects) as sin, sorrow, sickness and death." This list sums up all our fears; they constitute a series of links, and either all have binding force, or no one of them has. A very common fear is, that even when we 'repent' or 'turn over a new leaf,' we shall still be suffering for the consequences of former 'sins.' Many deep experiences show, that what happens is this: Directly we give up our belief in the separate mortal self—'put off the old man with his deeds'—we have no choice but to give up their consequences too; we have to be quite free to serve the Good; and when we affirm that we are under the law of Good, we are shown what we ought to do, step by step; if this includes acts of reparation towards those we have injured, our privilege seems great; but we have simply to do the tasks which Love sets us, and do them whether or not they seem to be including the steps we think due to people we consider we injured.

We state that we do not fear Death, and cannot suffer from it, because to do so lifts off one of humanity's settled glooms and fears; we know that "the last enemy which shall be destroyed is Death." (1 Cor. xv. 26.) We know that the last sign likely to come as an assurance of the Spiritual basis of life, is some change in the way people cease to be tenants or inmates of the body. But that this will come, as a modification, a glimmer of hope, a certainty, a general law, the glorious triumph of Spirit, we are led to think; and hence the including of the topic of death; and we include also in the meaning of our statement, "I shall never be annihilated or go into nothingness. Even the seeming that I

do so when I die, must be one of the many errors in which I see I have been living. Perhaps if I thus recognise death as not real and not necessary, I shall find it will loosen its hold on my mind, as so many other errors do, and I shall be allowed to perceive what there might be instead of what we call death.”]

To realize that these are the greatest questions which can engage the mind of man ; to take teaching gratefully ; and to affirm Spiritual Understanding ; these are the student's duties.

(5) *God works through me to will and to do whatever I ought to do.*

[How shall I consecrate all that I do ? I will say, as I do it, that it is part of the doing of the whole universe ; for I have read, and I believe that “ nothing is small and nothing is great in the Divine economy ” (*Perfect Way*, p. 325). Either I am working outside the Divine order, which must be futile and lead to nothing, or I am working inside it ; and, so great is the Power of the spoken Word to bring things to pass, that if I thus affirm, it will bring every thought and deed within the compass and government of this Divine order. This is what was meant by the old wording, “ Whatsoever ye do, do it heartily, as to the Lord, and not unto men.” (Col. iii. 23.) And it is also expressed by Christ, who said, “ The Father that dwelleth in me, he doeth the works ” (John xiv. 10) ; and it is the continual keeping of this thought before my eyes which both gives me courage to act, and prevents my slipping into any possible mistake of thinking that it is *I* who accomplish things. It is this acknowledgment which is the true denying of self.]

This fifth Affirmation, “ God works through me to will and to do whatever I ought to do,” is sometimes worded, ‘ whatsoever is necessary to be done by me.’ It is the Affirmation which most people use oftenest. The saying of it will take your Spirit into a still place, will make a great silence round about you ; it is therefore helpful to say it just when you are going to treat a patient ; and though

doubtless you will outgrow this rule, beginners find it useful. The Affirmation seems to put the solemn effort we are about to make in its true light ; it gives courage and humility ; hence clear vision and power.

"God works through me to will and to do whatever I ought to do" is the consecration of all our powers and plans ; and when we thus give the Spirit leave, as it were, to appropriate our lives, it will of Itself reach backwards and forwards in them, and will utilise our past, present and future. In other words, we find little bits of the past suddenly become useful for present duty ; little facts, incidents, friendships, will seem to weave in wonderfully, as the grand aim of the present is made to grow clearer, which is the converting or turning of people 'from the error of their ways.' To achieve this work, methods are constantly opened up to you ; a power will work through you ; not always will the way be blind and dull, and never will it be reluctantly trodden ; sometimes it will charm you with its beauty, and always will it comfort you with its usefulness.

If you are teaching a friend or a class, be careful to clear up every point ; and while, on the one hand, the full meaning and value of the Denials and Affirmations will only come with use, do not force yourself or anyone else to use them, until some faint glimpse of their meaning and beauty has come. Deal gently with every learner, yourself included. Some students have reported, however, that they found the true way to proceed was to begin using the Denials and Affirmations, without waiting for their meaning to be clear or even acceptable. "I knew they were true, and that the right way for me was to begin at once," they say.

Learners should understand there is nothing binding in the form of the Denials or Affirmations ; that every earnest heart is likely to put together some for personal use ; that on no account, should any time be spent in anxious dispute about change of wording ; that it is for private use they are intended, and not as public confessions of faith. This

would also be your proper reply to anybody who would fain take them to pieces, 'in order to show you their folly and impiety ;' or to 'contrast them with your every day conduct.' Be true to these Affirmations, and your conduct will grow like them. Perhaps, too, you could say to any objector, that the old way of trying to behave well and at the same time lamenting "we are miserable sinners," did not help you ; that you are tired of it ; that you prefer this new way ; that these exercises are for private comfort only ; that you are not concerned to give 'proof' of the doctrine, or to convert anybody ; but that the 'proof' comes to the person who uses them, and would doubtless come to the objector's own mind, if the exercises were used, as readily as to your own. By the time you can say all this, you will have learned the truth of John vii. 16-17. "My doctrine is not mine, but His that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

These Affirmations, or whatever you use in their stead, should be pronounced in the morning ; they give strength for the coming day. Of course you pronounce them silently, as you did or do the Denials.

Most people who progress in the understanding of Christian Science, do so by obeying the teacher's directions, until experience or inward guidance leads to some variation. Try the plan of saying these Affirmations every morning for four weeks. Then pause for a week or two. Then you will know whether to resume the habit, or to make some further change. The best habit in the world should never be pursued as a mere form ; but should be varied so as to avoid that.

As to what is the effect of saying the Denials and Affirmations faithfully, it is, that certain old thoughts will drop away quietly ; certain struggles may come ; a new horizon may be looked for in your mind, a new outlook. "Therefore if any man be in Christ (in the truth), he is a new creature ; old things have passed away ; behold, all things are become new." (2 Cor. v. 17.)

We pointed out (p. 40) that there are some persons who not only get no good by Denial, but seem to induce some sort of suffering by using it, while they find Affirmation exactly suits them. We have no reason to point out that Affirmation causes, or increases anyone's discomfort ; but it would appear, from some evidence, that there are people who can get little or no good from Affirming, until they have used Denial. Thus, they need to say " I am not afraid of this cold ; I am not excited," and so on, before they can get any good by affirming " I am Spirit," and so on. We have said before, and we say again, that each must find out by trying which suits best ; and that our hints must be very tenderly used by everyone who uses them to estimate the condition of another person.

WHO SHOULD AFFIRM ?

Unsuccessful people.

Timid, frightened people, who are much held in subjection.

People who have to reside where inharmony prevails and are inclined to secure peace at all costs ; who ' prefer to give in to the others ; ' who feel guilty, if they make a stand.

Uncalculating, generous people.

People in positions of doubt, anxiety, responsibility.

Most children should Affirm.

AFFIRM TO TRAIN YOURSELF AND HELP THE WORLD.

Every now and then, you should say your Denials and Affirmations on behalf of the whole world. You should practise throwing your thought far and wide, as you say them. This is good preparation for your healing of absent patients ; and some of you are sure to need such preparation very much ; it is difficult to describe the sensation some people have at first, or for want of such practice ; ' My thought seems to stay close by me,' they sometimes say of their efforts to heal.

We think we have shown carefully that we must deny

and affirm certain things, because to do so is but to state the Being of every living creature ; the simplest, ultimate truth that words can state. We think everybody knows and accepts that "the nobler you become, the nobler your influence." And yet we are aware there are persons who would agree to all this and nevertheless be frightened away by the word Self-training.

A person reared to be 'unselfish' is likely to be fretted by any notion of self-training ; and to think an unselfish life and constant thought for others, must surely be the highest training. A little practice will make felt what no telling or talking could get anyone to believe, that the better you prepare yourself, by proper use of Denial and Affirmation, the clearer you become ; the more rapidly you can perceive the way to remove error and so heal. In fact, it might almost be said that every bit of such training you give yourself could actually be counted as in immediate connection with every bit of good you achieve. This may be either in future healing, by perceiving what error you have to cast out, or in daily life, by casting it out, almost without recognising what you are doing. The saying over of any Denials or Affirmations is but one part of Self-training, of course ; upon the saying must follow duty. But it is certain that the better you prepare, the nearer is the possibility of your becoming a person whose mere presence does cast out a great many errors, so much are you an embodiment of truth, so truthfully does your whole bearing convince 'of sin, of righteousness and of judgment ;' and you can easily see that to operate thus impartially and constantly for good would be ample justification of the labour you may be seeming to expend as 'mere Self-training,' and fully redeems it from any look of selfishness it bore, greatly to your bewilderment. It is true that you could easily dispel this little mist about all Self-training being selfish, by saying : "The All is the Good ; what benefits me cannot possibly harm others, or even rob them of time or energy which I owe them." But Affirming this might feel like a mere theory, after all, and if so, the mist

would return. The right way to regard our Self-training in practising Denials and Affirmations on behalf of the world, is that it is good for the world; this thought lifts Self-training into a piece of public service. For your words are sure to strike upon some individual's ears, and help against the errors involved in sin, pain, poverty and grief; every time we deny the power of evil, some person is less inclined to do wrong or is in less pain; every time we deny the reality of matter, life's difficulties have less hold on some one's mind. Self-training is thus seen to be no mere gymnastics, but to be real work, which tells at once, and in ways which are altogether blessed and would delight you, could you be made aware of them. However, if you are of the 'unselfish' kind, and it is for their sakes alone we have entered into this long explanation, all you need reassuring about is, that you really will be doing good in training yourself; and any hint of pleasure, or delight, or reward would frighten you off again, rather than attract you. Presently you will be wiser and will dare to love joy and gladness.

A SHORT ACCOUNT OF LECTURE III.

We showed in II. that Denial clears the mind. Affirmation strengthens. Hearing these truths stated is a powerful 'treatment,' and often results in healing; for all healing is but the removal of ignorance of truth.

Good is silent; the Spoken Word makes manifest; we draw thought by thinking. According as we understand these, our lives grow clearer.

It is upon Mark xi. 24 that the teachers of Christian Science base their rule about making Affirmations. "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." (Revised Version, 1881.) And this is the meaning we affix to the word *ask* wherever it occurs. We said, at the outset (I.), that we have no desire to disturb anyone's Satisfaction with Good already in possession; and we say it about all enjoyment, of prayer.

Christ's mission was the putting as much truth as possible within the possession of as many people as possible; to proclaim the Democracy of Truth, we might say. "The Son of God was manifested, that he might destroy the works of the Devil" (1 John iii. 8), and in this light, we see that all error is absence of our Spiritual power, and of knowledge that, being Spirit, nothing can frighten us or confuse us. In this light, we can see that all tales of so-called 'witchcraft' or 'harm' were possible by operating upon people who were in bondage to belief in matter, precisely as all sickness and suffering are 'caused' now-a-days. In this light, we can see, that there is no sharp line between any lie and the grossest deception or confusion; and also that all is possible in the world of negations, where most of us have been dwelling; also that 'salvation' or safety means being 'filled with the Spirit,' being aware of our Spiritual power and our connection with the Divine life. This is open to all. "Whosoever will, let him take the water of life freely." Quick hearted people ask, how shall we be sure of the purity and wisdom of our wishes? We give some directions, and state that every pure, unselfish wish is a bit of foresight. We all usually waste much happiness on misplaced wishing and imaginary disappointments.

We give some statements, commonly called The Affirmations; and we explain what we mean by each, so far as we can. We urge students to use them; for experience shows that those who 'progress,' who become good healers, and get good out of the teaching they receive, are those who really use it, who really follow our simple rules, until they have outgrown them. No one else's opinion about 'whether Christian Science is really true or not' is worth having. Few, very few, are fit to judge by the mere hearing, or reading what the best teacher can give. Work on yourself, and work for others; but decline all contention.

What kind of people should Affirm.

Your saying of the Denials and Affirmations on behalf of the world constitutes both training for yourself, and help for every living creature.

THE POWER OF THE WORD.

(*Fourth Lecture.*)

“Thou, O God, didst prepare of thy goodness for the poor.

“The Lord giveth the word :

“The women that publish the tidings are a great host.”

—PSALM lxviii. 10, 11 (Revised Version, 1881).

“God vouchsafes rather to enlighten the will than the intellect. Full intellectual light would advance the mind but damage the will.”—PASCAL (the Port Royalist of the seventeenth century), *Pensées*.

[SOME teachers give Faith as Lecture IV. We think that the explanation of what to think, what to do, and what happens when we do it, should be completed before we give any description of the general results in the life and thought of those who follow the path. These general results may be called Faith and Understanding.]

What to think means our Statement of Being (I.); what to do means our exercises for practising what we think; this may be done in treating ourselves for spiritual Understanding (self-training); or for our physical suffering; or in treating others. These exercises were described as Denial (II.) and Affirmation (III.).

(Here, however, let us say again, to avoid a piece of misunderstanding, into which students often fall,—that the Denials and Affirmations are given you for your own self-training, and are not intended to be used as ‘treatments’ for patients; the denying of Evil and Matter as ‘treatments’ is done in the forms or styles given in our later lectures.)

Many persons can see with us up to this point; namely, the power of Self-help, or the power each one has of declaring for Oneness with Spirit; but ask anxiously how it can be possible for this Power of the Word to avail for any one besides the speaker of it. This seems to keep the learner so uneasy that when the lesson on Faith is given before this one, little attention is paid to it. Until all has

been said about the Power of the Word, the learner feels too unsatisfied to attend to any other point.

By this time we know that all Being is Good and Spirit, and is the Being of God (I.); that the way to realise this is to deny everything which contradicts it (II.); and to affirm everything which confirms it (III.); that this method or way of denying evil and affirming Good has such power because, in using it, we are using the Power of the Word (II. and III.).

Thus equipped with a theory of life (Statement of Being I.); with means for practising it, working it out on ourselves and so ascertaining something about its truthfulness (II. and III.), we now want to see how it is that it works on ourselves, and how it can be used to heal other people. We are sure to ask :

What is the machinery ?

What is the make-up of the mind ?

What are we to look out for ?

What is it to heal a person ?

Can all this be explained ?

According to the teacher of Christian Science, it is the Power of the Word that we use, and it is to the full comprehending of this that we must look for blessing.

Why, then, did we not explain all that can be told in words about it, before setting the learner to use it in II. and III. ?

There is a good old maxim, made by Ratky or Ratichius, the Hungarian educator of the seventeenth century :

“ First, the thing ; afterwards, the form and fashion of the thing.”

So we first set you, as the learner, to use ‘the thing’ itself, the Power of the Word in Denial and Affirmation, using it on yourself and your conduct ; and now we will give you ‘the form and fashion of the thing,’ that is to say, explanation and discussion of how it is that it works. (Accept this hint for use in all the teaching you try to do ; be patient, but *refuse all long, wordy talks*, until your pupil has practised some simple exercise, either in self-discipline for the mind, or in practical, daily duty.)

What is the 'machinery' supposed to be set in motion when we use the Power of the Word? That is to say, 'what happens?' What is the process? Can it be told? So run people's questions.

The answers to these questions involve 'Metaphysics,' or a theory of man's consciousness.

Among the many kinds of readers, there are (i.) those who receive as little children; they only ask to be told what to do in order to heal, and would be quite willing to use the Power of the Word without giving a moment's thought to how and why it works. And there are (ii.) those who think "it is positively wrong to do or say anything you do not understand." It is for their sakes we give the Metaphysical part of this lecture. It is owing to the fact that some such explanations can be called for from a teacher of Christian Science, and are usually given, that the name 'Metaphysics' has been applied to it at all.

But really no amount of 'Metaphysics' will enable you to heal. Nevertheless, the endeavour to give the Metaphysical basis of what we do when we use the Power of the Word, will take off that look of 'unwholesome mystery' which some people imagine must exist, when no such endeavour is made.

Every nation has had some theory of man's Spiritual constitution, or 'what we are.' 10 or 7 or 5 or 3 or 2 'principles' have been asserted as being 'in man.' It is from not understanding that the Bible wording about 'body,' 'soul' and 'spirit' related to the Hebrew, and then to the Greek theory of mind and life, that so many readers have puzzled themselves, saying, "The Bible talks of three principles, but we only know of 'body and soul.'" The topic is vast; it is so fascinating to some, and so tiresome to others. We are only writing for beginners; our aim is to give the least upon which most people can manage to set to work, and not a full exposition of what might be said.

No words can make you understand the machinery or make-up of the mind; nor does it appear to all of us that it is essential you should accept what we say about it, in the

same way that it is essential you should accept and delight in the great truths which you can realise for yourself at once ; such as the All-presence of the All-good, and that you are always in The Presence, and always close to Love. However, we will do our best to tell you how the Power of the Word works ; but when you have used the blessed power for a while, you will know all about it without any words. We can only give you a fairly accurate description, and certain rules for action which fit in with this description, and will lead you to finding the reality of mind to which our poor little description points.

When you do get to realising or understanding the machinery of mind, you will be about equally divided between seeing how poor our description was, and admiring our courage in trying to put together any words whatever on the subject. The connection between us and God, the All-Mind, is just the thing it is hardest to state and easiest to realise ; no one who realises it, cares to dispute about it. The following explanation has been offered, and is enough to keep some people working happily :

There is only one Mind, the Universal Mind, which all call God.

Nevertheless, there is a sense in which each of us has a separate life, individual existence.

Yet our highest good will always come to us from denying our separateness, and from affirming our one-ness with God. (This we can Deny and Affirm in words and in all our deeds.)

Each soul is created perfect ; each is a thought of God.

But the soul is created 'negative,' 'undeclared' or 'unaware of itself ;' and its one business is to 'prove itself ;' to prove its one-ness with God ; while it is 'negative' or not-proven, it is exceedingly likely to show out in forms that we call 'evil ;' but in the effort to prove itself, it becomes more and more 'positive' at every stage ; more aware of its God-being, and so more able to illustrate it, to make it manifest.

The One Mind, God, neither 'makes' nor permits evil ; but without free will to take our own time over our task of proving ourselves the children of God, we should not be children but puppets.

As to the arrangements by which the soul has time to learn in, far exceeding the span of earth life as known to us, we give no authoritative teaching.

Of course, as we teach that 'there is no evil,' we teach no doctrine of eternal punishment.

Differing, as we do, widely about the before and after history of the soul, we have no difficulty whatever in agreeing that the one Law of Life which it is essential for some of us, and blessed for all to know of and to seize, is this rule : "Make manifest that you are the child of God." We find this rule true in the present ; we know that there is no Time, and therefore there cannot be any separate rule for all life everywhere.

Mind in its thinking faculty, is pure Understanding.

Understanding casts a shadow ; this shadow is Intellect ; Intellect believes things and has opinions.

Intellectual belief casts a shadow ; this shadow is the human body.

(Lectures I., II., III. were intended to explain in the name of what theory of Being we can say the "body is a shadow," and "all testimony is incorrect which says there exists anything but Spirit." Thus : If intellect says "my head aches," we deny that the testimony is given by a trustworthy source of information, and the best 'proof' of the rightness of this theory is, that directly you state it, the headache often goes ; you must, of course, try to realize what you are saying.)

(The intellect means, in the present lecture, only the power of thinking, and not any specially high development of it ; that is to say, everybody who is not an idiot, has intellect.)

Teachers of Christian Science often call the intellect the 'Mortal Mind.' As a student, you want, of course, to know the meaning of names used in the work ; and there is,

moreover, a certain amount of practical good to be got out of accustoming yourself to notice how people's thoughts move and go on, and how far these movements are suitably named by the terms used. 'Immortal' and 'Mortal' imply that they are opposites. Immortal means the one, everlasting, universal, infinite Mind, the All-being; it cannot really have any opposite, because the opposite to All is Nothing, and the opposite to Being is No being.

(Mistakes about mind can be made, like all other mistakes; the simple illustration usually given is, that you can assume twice two are five; you can write it down; you can do a whole long sum based on that one mistake; and yet 'twice two are four,' and nothing else. Do not puzzle yourself about how any sort of mind can make mistakes, if there be but One Mind, and that altogether good; but leave the point to clear up for you later on; meanwhile, remember that illustration about 'twice two.')

Mind in its every day, topsy turvy idea of itself, has been called 'mortal mind.' 'Mortal' means dying or belonging to death.

As we talk of intellect, we find from its behaviour, that it is convenient to view it as in two parts, or aspects; the two names which Christian Science teachers have given to these are 'conscious' and 'unconscious.' The 'conscious' part consists of our daily opinions and notions; all that we give ourselves out as believing, or would own to directly we were challenged. When these opinions and notions have been entertained by us long enough, they settle back into being accepted or unquestioned; we rarely turn them over to see whether we really do think them correct or not; when challenged or driven to bay about them, we can think of nothing better to say than, "Does not everybody hold that opinion?" This settled part of our mind is the 'unconscious' part; it gets formed in the way we have described, as a kind of sediment from our current opinions, or else by our accepting notions as a matter of course, without doing it consciously; thus we accept many things from our

parents before we can speak, and so we do all through life, especially if we are indifferent and rather passive.

When the 'shadow' or out-picturing we are discussing is 'all the matter there is,' we call its 'laws' 'the laws of matter;' when the shadow is merely the form of matter known as the human body, its laws are called Physiology, and the 'shadow' claims that you must study its Anatomy. If you grant this claim to be true, you go off into the domain of the Natural Sciences. If studied as 'natural,' these yield nothing but details; their seeming 'laws' are like will-o'-the-wisps. If studied as part of the 'shadow' which out-pictures the Being of God, a key is found.

("Nature is but the garment of God," said the Kabbala before the modern poet said it too. He spoke a great truth, as some poets do; but they leave us little better off, because quite unaware how literally they mean us to feel at liberty to take the truth. Poetry often gives us a hint that the road exists and lies in a certain direction; but when we are fleeing for our lives from the City of Destruction (error), we want a guide post, at least, and if we can have a good map, mounted on linen, so much the better.)

So we decline to let the shadow called the body, induce us to study Physiology, Anatomy, and their sister-sciences, as containing the Laws of Life we are in search of. We say the body is a shadow cast by Intellect.

Next comes the claim of Intellect and its opinions to be studied as yielding the laws of life. The information out of which intellect gathers its opinions, is got together by the five senses; they touch, taste, smell, hear and see; they report so-and-so; the intellect is the perceiving power in all this, and combines it all into a set of opinions. The intellect can scarcely be led to any other set of conclusions or opinions, seeing that its only five informants, the five senses, bring it information of nothing but what can be touched, tasted, smelt, heard or seen. Intellect, therefore, feels justified in proclaiming that it stands in a fixed relation to the senses, and to the body; and that beyond all this, there is nothing to be known. In saying all this,

intellect acts up to its own light ; it claims that it has laws of its own ; that its own shadow, the body, is perfectly independent of it, and has laws of its own ; and that as for Understanding, or Spirit, there is no such thing ; there is nothing beyond the intellect. The intellect, in short, gives a truthful account of itself, so far as it goes ; intellect, when it looks down in this way, has no means of cognizing Understanding ; because that cannot be either touched, tasted, smelt, seen or heard ; and intellect can accept only what can be known through the senses.

(Such is, in brief, the account of intellect which can be read at length in any treatise on Mental Science. The great names which suggest themselves in the department of Mind are Abercrombie, Hamilton, Bain, Herbert Spencer, Lotze, Schopenhauer. It matters not what the shade of opinion be in any books which treat of Mind in this sense of intellect ; they may all be classed alike, because they all fall short of guessing, knowing or teaching the Spiritual nature of the Universe ; and all discuss the mind or the intellect—or whatever they call it, and however they analyze and divide it—as the highest part of man. Not knowing Spirit or the Understanding, they keep making slips, and, at one moment, they attribute to intellect something which Spirit only knows or could know, and at the next moment, either deny the intellect could know such things, or deny there is any Spirit to know them with.)

(And here we may mention that we dislike using the term Mental Science as a name for the Spiritual knowledge which we teach ; because, in the domain of scholars, or men and women who are really instructed and know what they are talking about, the name Mental Science has long been appropriated to describe the knowledge of mind in its intellectual aspect. The persons who try to make 'Mental Science' pass current with any other meaning, do so from sheer ignorance of all this, or from a determination which is born of this same ignorance, to force the old 'intellect' scholars to admit that their notion of 'mind' was narrow and inadequate. So it was. But it is a great convenience

to keep the term Mental Science for that branch of study which concerns 'the mind' as regarded apart from 'Spirit,' whether this be for convenience to the writer who has a view to expound, or from his conviction that there is no Spirit to investigate.

In the same way, we object to the use of the name Metaphysics as descriptive of the theory and practice of Spiritual healing. In the first place, Metaphysics never includes facts, and never means anything practical; next, in its strict sense, it never includes any theory involving God, and the relation of man to God; the proper name for that is Religion; lastly, Metaphysics never includes Spiritual gifts,—insight, seership, and so on. Metaphysics does not include Spiritual faculty. Whether the name Metaphysics ought to be thus limited to man's reasonings about states of consciousness, we cannot say; but it is so used by scholars, and they only smile when healers call themselves 'Metaphysicians.')

Intellect, then, is unaware that it is only a shadow or reflection cast by Understanding, but opines, or considers it has laws of its own. Since we perceive this, we do not permit ourselves to be led into studying these so-called laws of intellect, as yielding the Laws of Life we are in search of.

In Christian Science, we regard all 'evil' or error as the absence of the True Self.

(A long chapter could be written to show how old this thought is; how it is to be found in the oldest Hindoo books, was known to the Greeks, and so on.)

By the Power of the Word, we call this True Self, or speak it into Manifestation. This real and immortal part of each person is the only thing we recognize, or address ourselves to; and the only way in which we do recognize it is by Affirming it present; and the only way in which we address ourselves to it is by using the Power of the Word.

The machinery set in motion by the Power of the Word involves neither Physiology nor the laws of Intellect, both of which err, we consider, in regarding the shadow as the substance; yet our aim is to get health in the body, and

correct thinking or opinions in the intellect. How can it be done?

One thing is clear: According to Christian Science we need not do anything to the body, neither give it medicine, nor knead it (massage) nor stroke it (magnetic healing), nor talk to it; for it will do what the intellect says it ought to do.

Now what ought we to do with the intellect? The intellect will do whatever the Spirit says it ought to do. Then shall we address ourselves entirely to the Spirit or Real Self? How shall we conciliate these two things: the intellect's claim to recognition, and our own knowledge that it is only a shadow? We cannot do evil that good may come; we cannot play a false part to the intellect, and treat it as substance, when we know it is shadow. What we do seems describable in this way: We proclaim the truth in its hearing, and call the True Self to become manifest; we proclaim the truth in a form suited to the intellect.

(Sometimes, it appears to us that our failure or success, with self or others, was due to our style of proclaiming it; for example, having cured B in one treatment, by asserting in silence, "you are a child of Spirit, and perfect;" (and a few more sentences equally Spiritual and non-argumentative), we proceed in the same style with A, but find no change in the daily, severe headache. But we get good results on saying silently, "you know that matter cannot feel; it never did; the body is only a shadow which cannot feel; your intellect is wrong in saying you can have a pain in your head, and have it either for years, or have it begin without any cause. None of this is true, dear A," &c.; or even this might be too Spiritual for A. The intellect is mistaken; and its claim to be correct and to be a 'guide, philosopher and friend' must be denied. It would almost seem as though it gave in to your assertion, in sheer admiration for your boldness in daring to make it. An experience of this sort would seem to show, that there is such a thing as treatment being 'too Spiritual' for a patient, and

that in the same way, teaching may be too Spiritual, for one learner, and just suit another.)

What, then, is our aim in healing self or others? It is to cause the True Self to become manifest; to do this, we must get the shadows, intellect and body, to own themselves shadows or reflections.

(If the body shows forth a bruise, the shadow is showing forth as a defective shadow. Then the substance, or would-be substance, must be defective. But we have just said it is intellectual belief which plays the part of 'substance' to the shadow we call the body. Then the defect must be in some intellectual belief; it must consist in some mistaken opinion or notion which the thinking mind holds (namely, that mind which does all the every day thinking that we call our thoughts, and our knowledge of the world). Yes, the bruise pictures out some mistaken ideas which the person has picked up somehow. One mistake evidently is, that the body is a real thing instead of a thought-thing, or a thing produced by a process of thinking, or a reflection of thoughts. As for the particular errors involved in a bruise, they include belief that matter can feel or Spirit suffer injury. These beliefs are just what the intellect holds most firmly.)

What is the harm of a shadow? There is no harm whatever in a shadow, provided it knows it is shadow; the harm or error comes in, when it forgets this and claims independence. What is the proper way to handle a shadow? Shall we argue with it, talk to it, coax it? No. In all our dealings with it, we must keep our mind's eye fixed upon the substance, the True Self of the patient (ourselves or anyone else). Holding this correct idea will keep us true to the truth, and show us how the Power of the Word can call the True Self into manifestation.

Our illustration of the shadows and substance is but a hint of the truth; but if it be a hint from which you can learn at all, perhaps you will let it teach further.

When the sun is high in the heavens, shadows are short; and so, when the True Self is present,—and in proportion as

this is the case—the intellect (shadow) is lost in light, and the body (shadow) has no claims to be separate, and force itself on our attention with its sensations. Why should this be so? Because the intellect, being illumined, holds no incorrect ideas, and so reflects none on the body; Spirit is all, and is acknowledged to be all; perfect health is then pictured out by the shadow, or reflection, of perfection.

How does the intellect like being told it is only a shadow, or reflection? If it be only a faint little shadow, which entertains no very strong opinions; or if it be already in a right relation to Spirit, that is to say, is partly illumined by Spirit, it takes the statement kindly, when told “you are a shadow;” it accepts the situation just as you proclaim it exists; it receives the illumination of the True Self gracefully and naturally; the result is that the body is quickly healed; and presently, the mind which perhaps has been considered commonplace, begins to be noticeable for power, quiet intelligence, or good sense. But if the intellect entertain very strong opinions about itself, there is resistance. It seems strange to talk of a shadow resisting; but we have already asked you not to press our illustration of shadow and substance too hard, or what little accuracy it possesses will be useless to you. The opinions held by the intellect may be low and brutal, or high and elaborate; but there is always one characteristic which every one will agree it possesses: viz.: It loves to argue; loves what it calls a ‘proof;’ loves talk, language, recognition.

(Knowing this, the wise teacher often says to a fussy student: “Before you can grasp these truths, you must treat yourself for Spiritual Understanding; you must deny the hold of error over your mind; and affirm that you are in truth and love truth.” The teacher has to use these general expressions, because, if such a student were told “you must say that you are not proud,” &c., the intellect would be up in arms directly, saying “I am sure there is no pride about me,” &c. The teacher has by this time duly explained the Power of the Word, and has therefore no scruple in urging such a student to use it,

by denying the hold of error, and affirming the presence of Truth and the love of it. This avoids one of those wordy squabbles which intellect so dearly loves, and which hinder the True Self from becoming manifest. The student knowing nothing of this, is apt to consider the teacher as very cold and indifferent, or very bigoted and unable to realize the student's difficulties. The teacher knows very well where the difficulty lies; the student is as much an invalid as though the erroneous thoughts had already pictured themselves out in bodily disease; were that the case, people would be ready at once to suggest "why do you not treat yourself? or get some healer to treat you?" Now this is precisely what the teacher advises; advising, moreover, *self-treatment*, or the least possible interference with the student's own learning of the Power of the Word. The meaning is, that the student seems proud, wise in her own conceit. The teacher would fain tell her to treat herself against this, and the proper way is to 'deny' pride. Yet the teacher knows that to advise this would really cause anger; and therefore says "Treat yourself for Spiritual Understanding," knowing that the scales would be removed from her eyes.)

According to Christian Science, healer and patient are alike; it is no superiority of the one over the other which gives force of healing to the Power of the spoken Word.

This is why "know thyself" is the true key to knowing others; this is why the student who takes the teaching gratefully and obediently, can learn so much about the Power of the Word by practising on herself during these early lectures, that she has no difficulty in setting to work to heal others; and is in no danger of getting conceited, or fearing she will get conceited, or prompted by the intellect which so loves to blind us to the All-love that is around us, and rejoices to see us love and help each other. The power which heals is always the Law of God. No healer is 'great;' no healer can be esteemed greater than another. According to Christian Science, the Power of the Word should be learned and loved, not for the narrow purpose of healing

some so-called disease, but for the great purpose of denying or obliterating error, confusion, evil, and for the making manifest Good in its place. Supposing all actual disease and crime were healed in a day, the Power of the Word would still remain, as the means whereby we could make our lives beautiful, and call into Manifestation goodness and glory such as we cannot now imagine. According to Christian Science, the whole aim of the healer is to make the patient manifest Good, show forth the Divine Being, the True Self. This is why a person who is healed by real, honest Christian Science treatment or teaching, is so much better in mind and life forever after.

("By their fruits ye shall know them" (Matt. vii. 20) is true; so also is "judge not according to the appearance, but judge righteous judgment" (John vii. 24). Many persons healed by Christian Science healers do illustrate this beautiful change of heart; and many do not. Is it not our duty to observe closely and judge gently?)

When expounding Denial (II.) we explained that its power over the mind has always been known to mankind; we were then speaking of it as an exercise in self-discipline for the person using it, to clear her own mind; "I am not angry," will soothe her; she uses the Power of the Word, whether she says "I am not angry" (Denial), or "I am calm" (Affirmation).

We have now to explain that whatever you can accomplish in this way for yourself, you can accomplish for another person; and that most of us think this is done by

THOUGHT TRANSFERENCE.

Thought transference is the mode by which one mind receives the thought of another.

Thought transference is a mere fact; there is nothing 'solemn' about it, unless we are in the mood when all things are being examined in a grave and sober style.

Thought transference is going on all the time about everything. It is what really enables us to understand each other when we speak; though, of course, with our beliefs in matter, we imagine that it is done by the wagging of

tongue and the movements of throat and lungs, as spoken language.

(We often get a strong hint that this exceedingly material belief of ours is wrong, by finding that some person knew what we were going to say, before we opened our lips. Instead of taking the hint, and feeling our way by the clue, we stare, and call it 'so odd.' A very strong hint is often to be found at the family dinner table; some remark rises to the lips of several persons at once. "How odd we should all have thought of it at the same moment!" is the comment they make. They call it 'accidental,' and learn nothing from it. Perhaps it is that we are more struck with its uncertainty than with its occurrence, and this is part of the value of the hint it gives us.)

Thought transference goes on all the time, whether we know it and recognise it, or not. It is available for all kinds of purposes; it always has been; it has always been used; so has language; used alike for good and 'evil,' or the seeming to say and to make what is not real or true, and will only have to be shown up as unreal and untrue in the long run.

Thought transference goes on, regardless of distance.

Cases of mental telegraphy are on record. They include all shades of comprehension of the thought; from the most distinct and accurate, down to such a mere inclination to perform some action, that a sceptic might say it was only a coincidence that two people thought the same thing at the same time. So far as our researches and information go, these cases were all prompted by the range of desire and principle belonging to ordinary life; "I thought I should like to try whether I could communicate with A;" "I longed to send A my thought so much that it actually reached her;" "I was fully convinced that, if A would only enter into the plan, we could communicate."

Thought transference about ordinary topics, whether in presence or absence, is likely to be inaccurate and uncertain.

(We know that Y never seems to grasp our idea, however careful be our language and her attention; while Z, on the contrary, understands us, however carelessly we express

ourselves. We also have had good reason to notice that our neighbours, the Smiths, always understand Y, but are amazed we can get on with Z, who is a perpetual riddle to them. Does not this go towards showing us that Thought Transference and language are the mere outside part of communication with each other? and are certainly not absolutely reliable as to form or substance? and therefore, if they are so inaccurate and uncertain in daily life, there cannot be any accuracy in them for speaking silent thoughts to a person's mind? This is just what we think it is fair to say; we consider that just as there are persons with whom no language or Thought Transference is available, even when you face them in ordinary speech, so, in the other extreme, there may be people with whom exact communication might be made, in silence, at any distance. Both are extreme cases. As a rule, you can make a person understand plain English speech; and, as a rule, you cannot make a person understand distant thought accurately, or even approximately.)

We have now shown that all 'mortal' thought has to travel by mere Thought Transference; that this has to be inexact; we have admitted that mere Thought Transference cannot decline to carry cruel or mistaken thought; if it did so decline, it would be something separate from the thought sent. We think you will easily see that you are sending mere 'mortal' thought, if you try to dictate to your patient what to do; for there can be nothing eternally true in your standard or notion of what another person ought to do.

(Let us give an illustration. Mrs B has a withered hand. She is certainly stingy. She is reputed rich. You are asked to treat her, or it is in some way your duty to do so. Let us suppose her error is plainly avarice, so that you do not need to doubt you should treat her for that at once, no matter how many more errors there may be awaiting you presently. You deny the hold of Avarice over your patient; you affirm love and good will. You do not dictate any distinct actions to be done or omitted; you do not say, "Mrs B, you want to stretch out that poor withered

hand of yours, so that it is soft as a little child's; and with that new, soft hand, you want to write a cheque for your married daughter, who has always been good and dutiful to you, so that she may be able to send her children to good schools, and buy her husband a greatcoat, and hire a good servant to help her in housework, and thus have time to sit down quietly sometimes, or go for a walk, or chat with her children and friends." No; as a healer, it is the avarice you want to heal, and the beliefs which make the old woman avaricious and grasping; you do not permit yourself to picture out how she would behave, if she were not avaricious; still less, to dictate in what way her good will would express itself; for really, if you come to think of it, you may be entirely misinformed about her wealth; or, to put it in another way, you have nothing to do with whether she is rich or poor; all you have to do is to proclaim her free from the error she holds (whatever it be and whether you can actually name it or not), which expresses itself, or translates itself as Avarice and a withered hand. A little thinking will make clear to you that it is no part of your business to dictate actions; because you cannot know what actions would be the proper ones to show forth the Perfection which you summon into Manifestation. As we have explained, our wills are left free, lest instead of being the children of God, we should be puppets. And since this immense power of choice is left us under Supreme Law, it cannot be proper for us to dictate to each other; this is admitted so far as daily life goes; you must accept the same rule in dealing with your patients. Let your maxim be, "I can do everything for myself, but nothing for my sister, save to set her free" How do you know that the cheque you want stingy old Mrs B to send to her poor married daughter, Mrs C, would really be the right thing, as an expression of her freed Spirit? How would it be if she invited the whole C family to come and live with her, in her large, lonely house? How would it be if she appointed Mr C the agent and manager of her large, ill-managed property? "Oh! well, I should not like to inter-

fere so far as to suggest such steps as *those*," you say. Do you not see, from this illustration, that you have no business to use the law of Thought Transference in order to attempt to put distinct plans into people's minds? Do you not see that you cannot possibly judge whether or not the particular plan would be the proper expression of the health you wish to call into Manifestation? Do you not see that the Power of the Word relates to calling forth something which already exists, and not to dictating how this shall express itself? Do you not see you can know as to Mrs B that she has a Divine Self, and can deny that any error confuses or holds her; but you cannot possibly know what actions this Divine Self should perform?

There are, we are aware, persons who would still deny that you could put any plans into Mrs B's head by mere Thought Transference; and such persons as these usually deny all the alleged cures done by silent treatment in Christian Science. We can only beg them to convince themselves by a variety of attempts and successes, that thought can be sent, and can call forth health of mind and body. We are also aware that there are persons who would jump at our admission that plans might be proposed by Thought Transference, and would at once insist that we are making the public aware of a most dangerous power, and one that would take away everybody's enjoyment of impulses or promptings to do things. "If you could put it into stingy Mrs B's head to send her daughter a cheque, who is going to feel comfortable about any cheque whatever? If I feel inclined to send you one, how am I to know you have not been 'treating' me to do it?" You can know in this way: You can use the Power of the Word for yourself, to Deny the power of all minds over you, and to Affirm that all your thoughts and wishes and promptings come from your harmony with truth and love. With this, you are safe; without it, you are not safe and, in one sense, never have been; that is to say; it must always have been impossible for you to assert "nobody ever puts ideas into *my* head," and be quite sure it was true.

Having now shown something of the practical limits of Thought Transference as to inaccuracy, and also the moral limits of any use that can be made of it, the student may say "then since it is all so inexact as here described, what is it that really takes place, and results in healing mind and body, when the Power of the Word is used in 'treatment' by Christian Science healers, as it has been so often, under my own eyes, that I cannot doubt it? Can we really send thought at all?"

Yes; we can send thought; send it straight to the mind of another person. Another way of saying this is: 'We can call to a person to listen to our thinking, just as we could call them to listen to our talking.'

We *use* Thought Transference.

We *speak* to the immortal and perfect Being of the patient.

We speak *in silence*.

We declare the *mortal is nothing*.

We say the *Perfect is All*.

Our *Word comes true* upon us.

The patient is *well*.

This is the skeleton of every treatment, long or short. We seem to have known every separate step always; but it startles us to be bidden to combine the steps and proclaim our power to heal.

What we say is either error or truth, and it reaches the patient as either the one or the other. Every word we say is not exactly transferred; but the substance is. Thus, cruel thought or foolish dictation from our 'mortal' Will, would only reach the person to intensify error in some way, and of course intensifies the sender's error (from the fact that we do this every time we deal with error as truth). But the patient might happen to be instructed in Christian Science and deny the power of this prompting of error, as she is in the habit of doing with all such sensations.

What happens in silent treatment is said to be this: Your patient hears what you say; she hears with her error-mind, her mortal mind; when it agrees to what you are saying, its agreement amounts to its declaring itself no-

thing and the truth you are speaking All. Directly it does this, it gives up its own claims, and in so doing, expires and is extinguished, so far as its error goes; and in place of it, the Real Being of the patient is found, whose thoughts are wholly good. The outward sign of this is that the patient is well.

To be 'well' is to have the mortal say it is nothing.

Sometimes this comes about through verbal teaching, as we have pointed out.

This seems to be described in Romans x., verses 8 and 10.

"The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.

("That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.)

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Our reason for quoting this is not, at this moment, to call attention to what St Paul was bidding the Romans confess (verse 9); but to verse 8, which declares that the Word is in our mouth and heart; and to verse 10, which declares that the way to get any good out of any truth, is to believe it is in your heart, and say it with your mouth. It is not always necessary for the lips to say anything so formal as "I confess the mortal part of me is nothing; I deny my seeming self and all its beliefs in sin and 'laws of health,' and I declare God and Spirit are All." For the lips of a baby could not say this; its confession would come out in health, play, happiness. But the confession must be made by the mortal mind somehow. It is found easier to get it to confess in silence than any other way. It is usually found hard to take a sick person, teach him all that is in this course of Lectures, and then say to him: "Now do you not see that your mortal self is nothing? and will you not gladly confess that God and Spirit are All?" This is the right course with some persons, as we have already explained. But with the majority of people, the best way to get the confession made is in silence. So instead of teaching them as students, and then challenging a verbal confession,

we 'treat' them silently as patients, and get a silent confession, which is made in the form of good health.

For one thing, language is mortal mind's favourite excitement and stimulus, and so it is better to avoid the clamours of the tongue, its boisterous and noisy method, and to speak within the hearing of mortal mind, yet not to address it. In silent treatment, therefore, we speak words which declare it nothing, and it has no power to contradict; it never has, for that matter; but it seems to have; and the quickest way to reduce it to nothing seems to be the silent way. All analysis of "how the error-mind really acts" when we thus speak the truth in its presence, will be worse than useless. How should error have any rules of behaviour? The only safe way to approach error is with the knowledge that it is an impostor and that your object is to be rid of it; when it is gone, no one will feel the slightest interest in it. We have been studying this error-mind so long, hoping to learn how to manage it, either as intellect or body; and we had arrived at confessing mournfully, that we could do nothing with it; that its basic law constantly evaded us, leaving us powerless. Any candid doctor will confess this about a large number of diseases, mental and bodily; but if you cannot just lay your hand, for the moment, on that candid doctor,—he is rather a rare bird—be content with the evidence of your own good sense and observation.

It is not that we want to dissuade you from coming into an understanding of how error behaves when you thus treat it; for 'Understanding' is just what we want you to get. But you must get it *as* Understanding; and it will come, not through studying error, or comparing notes about error, but through the self-training which we prescribe and give you. This will put you into conscious relation with Truth. The use of this cannot be more beautifully expressed than in the words in the Gospel of John about the 'Comforter.' You should read the 14th, 15th and 16th chapters over, and see how they bear on this subject.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." (John xiv. 26.)

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.” (John xvi. 13.)

We have met people who can take no comfort in anything stated in the Gospel of John, because it is said to have been written down long after the other Gospels were written, and because it is possible to make out a case against its ‘genuineness.’ It is certainly easy to make out a case in its favour. And what it describes about the Spirit of Truth tells of a privilege, which is assuredly open to everybody, who has a heart to be touched by its beauty and simplicity. Use the Power of the Word on yourself, first of all, to declare that this Comforter has come to you, speaks to you, guides you; that you hold yourself in truth always; that only to “the Comforter, which is the Spirit of Truth,” do you look for Understanding, and that you always possess It for every duty you have to face.

The Power of the Word is what you have to use and trust to; and the only duty you have, is to train yourself in love of it and trust of it. You have nothing to do with studying the error you desire to remove. Do not try to play two parts, but leave the Word to deal with the error, and do you deal with the Word. Nevertheless, in thus simply dealing, you may be called upon to know a great deal about the error; far more than you may wish to know. If you declare the Spirit of Truth is in you, do not rebel at what It makes you know. This is what makes it possible for us to teach so many kinds of people at once; that is to say, our function is to introduce them to a right way of starting and proceeding; to testify to them that the Spirit of Truth will do such and such wonderful things in them and through them; and to encourage, hearten, and bless all who set to work. But we do not have to adjust the further teachings of the Spirit of Truth to each heart; no one less than the Comforter could possibly do that. We do not need to say: “A, the more you want to ‘know’ the less you will accomplish;” we can leave the Comforter to make that clear to A, who will take it kindly from that unerring Guide, but would call us double-faced, if we said it, and accuse us of being anxious to

keep people in ignorance; perhaps alleging we did *it*, in order to gratify some spite, by seeing them low and humble where we are well-informed and exalted. We do not need to say to B: "Come! you must lay aside all your prejudices against knowledge. Religion is not made up of tears and vain desires; but of a glad Understanding of the Divine plan." B will accept this rousing voice from the Comforter, and not rain down accusations of 'atheism,' 'pantheism,' and 'socialism.' After a certain point, we must teach ourselves; that is, we must claim the teaching of the Comforter. For, when you do begin to use the Power of the Word, either for yourself or for a patient, you will find an old description of *it* true, which says:

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (*Epistle to the Hebrews* iv. 12.)

We should say that the Word of God means, here, the Word spoken by one who knows the Law of God or Good. At any rate, you must be prepared to find this description coming true, at any moment. You do not 'have to be very good,' as some enquirers put it; but you must not object to what you, or your fellow man, or fellow woman, is revealed as being.

And it is safe to permit you the revelation which the Power of the Word is likely to bring, because you have been duly instructed that all error is not real, and that by your denying its reality and calling Good, it will be made manifest. It is not you who achieve what is attributed to the Word of God; it is the Law or Word you are using, recognising, acting under. All you can contribute is the speaking the Word.

Be not discouraged because it sounds all so intangible, to yourself, or possibly because, do what you will, it remains so to others, to the very ones you love best. The description of the Comforter is:

"Whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you."

A SHORT ACCOUNT OF LECTURE IV.

The Power of the Word works by calling into manifestation the Good that is, whether it be in health or circumstances. How this can possibly be is a great mystery; and seems so great a mystery to some people, that they desire some attempt at an explanation, before they are willing to set to work at all. This desire can only be met by our giving some Metaphysics. Every nation or religion will give some explanation of the way Man is put together. In daily life, we talk of 'body and soul;' the Bible talks of Body, Soul and Spirit; in Christian Science, we explain that the body is a reflection or shadow cast by the intellect, which in its turn, is a reflection or shadow cast by the Understanding, or pure thinking faculty, the only 'real' part of Man. 'Treatment' appeals to this Understanding to show itself; health of mind and body indicates that it is present. Like all other thoughts, 'Treatment' reaches the mind by the law of Thought transference, and affects it as either error, which adds to its confusion, or as truth which enlightens and heals. 'Treatment,' therefore, which contains any 'mortal thought,' such as directions what to do, would probably only reach the patient as 'error' or confusion; while treatment, which merely 'denies' all confusion, and proclaims perfect life and love present, frees the Spirit, and then this freedom translates or expresses itself, in right action, without prompting from anybody. Your object is to free the will, not to dictate to it. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation;" the good health after treatment is this 'confession,' expressed silently. No amount of time spent on studying Metaphysics will enable a person to heal; the power only comes by faithful use of the Word and trust of its Divine power, and not in any power of your own. There is no power in you or in any one; all healing in Christian Science is due to The Power of the Word.

"Peter . . . answered . . . why marvel ye at this? . . . as though by our own power or holiness we had made this man to walk." (*Acts* iii. 12.)

FAITH.

(*Fifth Lecture.*)

“By grace ye are saved through Faith; and that not of yourselves; it is the gift of God.”—EPHESIANS ii. 8.

“Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen!
How should I tell, or how can ye receive it,
How, till He bringeth you where I have been?”

—ST PAUL, *Frederick W. H. Myers*, 1867.

ALL that we have said (I. to IV.) has accustomed us to think of Being as the Source and Cause of what goes on in us and around us every day; the things which go on, do not come of themselves; they are the products of thinking. To grasp this, we have to extend our idea of what we mean by ‘thinking,’ (if we want further explanation on the meta-physical side). But for the sake of practical healing of mind and body, the simplest statement is enough, and is what the majority are asking for. A statement cannot be both long and short, as everybody will admit; and no teacher can explain everything at once, as our schoolday recollections ought to tell us. You must remember that these lectures are only supposed to be ‘elementary’ and on “what Christian Science *is*,” they are not exhaustive, nor are they on “what Christian Science *is not*.” Is not that a piece of thinking you might do for yourself? at any rate, until, our elementary course being finished, we can give further teaching. But since it is a law of the ‘rational mind’ that it can only know by contrast, we now offer a sketch of some methods which are in contrast to Christian Science. The answering of intellectual questions and difficulties is very fascinating to teacher and learner; but

it keeps the mind on what is called the 'rational plane,' just where it always has been ; and on that plane no Spiritual thing is ever to be comprehended. What the teacher wants to do, if the learner will but permit, is to lift the whole subject on to the 'Spiritual plane,' where alone Spiritual things can be seen ; for they are never apprehended by reasoning, but only by perceiving that they are as they are. If you see your mother, you do not follow a long argument in your mind to prove that she must be your own mother ; you do not call friends, neighbours and strangers to witness that she it is, and no other, before you kiss her, lest you should be imposed upon ; nor do you run about, as we do when we play blind-man's buff ; and then, on finding yourself near somebody, and being told "that is your mother," begin kissing her, without feeling any conviction one way or the other. No ; to perceive Truth on the Spiritual plane is neither a blind act, nor a process of argument, proof, and reasoning ; it is an act of light, done in the light and freely. The best way to bring light inside yourself is to be quiet about it ; people who get excited, and people who delay, are not doing what is best for making a light space in the mind. The reason why your recognizing Truth is as free and happy as your recognizing your own mother, is because you are the child of Truth and Spirit ; and you have only to say so, and your mother is glad. This is all told in the story of the Prodigal Son, which we read but carelessly, because we are apt to think it does not apply to us, "unless we have been so wicked as all that." It means "come home to Truth."

And now for Faith.

WHAT IS FAITH ?

We currently use the word Faith to express a topic and an opinion ; what you believe in, and what you believe about it. In the light of what we have stated as Christian Science, in Lectures I. to IV., we will now glance at the things we have been used to trust in, and at the sort of trust we used to put in them ; then we will examine what it is that we believe

in now, and how we believe in it. We will be as fair as we can in describing people's beliefs ; all description is a little superficial ; but it would encumber our pages, if we were to try to do justice to every shade of opinion. Hearers and readers must take our words good temperedly, and not expect a treatise on every doctrine we mention in passing.

WHAT HAVE WE BELIEVED IN ?

Let us look at the things people have trusted to for healing :

Drugs, ointments, soaps ; mineral water, baths ; surgery, belts, movement-cure, riding and sports ; clothing (medicated flannel ; all-wool garments, furs, &c.) ; diet ; foods ; climate ; travelling.

This is one group. It is all under the head of Matter. It assumes that Matter is real, and imposes laws on us which we must obey ; you cannot employ one of these things for healing, without supposing it.

The group also assumes that Evil is real ; that is to say, that there is an error, or evil, or disagreeable thing you want to be on your guard against, or get rid of, and that it must be dealt with as real.

Let us go slowly here, and think through this list in the light of "The All is Spirit" and "The All is Good." Do we feel inclined to turn to the druggist's shop ? to be measured for some belt or straps or braces ? to go to the hot springs ? or attend a course of gymnastics (except for enjoyment) ? to bestir ourselves to select special clothing ? to trouble ourselves to order medicated food ? to pine for some different place to live in than the one we inhabit ?

Here is a further list of things we have trusted : Electricity, magnetism, mesmerism, will-power, spirit-agency. This list contains the remedies which are rather less generally known, and needs a little explanation.

ELECTRICITY has been much used, and seemed at first to open unbounded possibilities. It seemed so like the essential fluid of life, for which philosophers had been seeking so long, that it fascinated everybody's imagination. In

the light of our present claims about Spirit and its All-powerfulness, electricity must be some lower thing. It is, in fact, a very fine kind of matter, and as such, is 'non-existent,' in the same sense that all other matter is; pure Spirit has no means of cognizing it; once outside the earth-dream, you would have no more to do with electricity than you would with iron. To perceive electricity is to perceive force and to materialize what you perceive. Suffice it to say, electricity is not Spiritual.

MESMERISM it is never safe to mention without a full and proper explanation.

Mesmer was born about 1740, in either Austria or Switzerland. His biographers cannot agree about the year or the place. His favourite studies were writings of alchemists, such as Van Helmont (born at Brussels in Belgium, 1577), and his thesis for obtaining his doctor's degree, 1766, was on "The influence of the Planets upon the Human Body." In 1772, he announced he had 'discovered' a 'universal agent;' but any one who knows the facts about cosmic agencies, is always in a position to laugh at such a claim; coming from Mesmer, it was peculiarly ridiculous, because it was so well known that his favourite studies had necessarily acquainted him with everything he announced as his 'discovery.' But he seems to be one of the persons who illustrate the proverb "One man may steal a horse while another man may not look over the hedge," so marvellous was his success. In 1776, at Vienna, he happened to be present while a patient was being bled, and he noticed a remarkable difference in the flow of blood, as he approached or retired from him. Having thus discovered his own magnetic power, his next step was to assume that this influence had in it a therapeutic or curative power, against which no disease or scepticism could prevail; and finally he 'discovered' and alleged, that he was not only gifted with a control over it superior in degree to that possessed by every other human being, but that he was the only person who could dispense its mighty and many virtues. At first, he used magnets, but afterwards his fingers only.

Not content with announcing his real cures, he lied on a large scale, was convicted, and ordered to leave Vienna in twenty-four hours. In 1778, he went to Paris, where the same mixture of enormous success and trickery went on, until a commission was formed to investigate the matter on March 12, 1784; Benjamin Franklin was a member. Its report was unfavourable; but Mesmer's success continued. About 1792 he began to sell his secret to others; but it was soon found that the system, apart from the man, was a mere shadow. He died in Switzerland, March 5, 1815.

Besides doing real cures, Mesmer seems to have shown the same 'tricks' as any travelling mesmerist will to-day: people compelled to do ridiculous things; to hug a chair under the belief it is a friend; to drink wine from an empty glass; to fancy themselves ten feet high and stooping in the door way. To judge by all accounts, Mesmer had no rival; for no one possessed anything like his power. The result was that the whole question of what this power was, hung upon Mesmer. One hasty conclusion said 'Impostor;' a verdict which could not have been pronounced so lightly, had there been half a dozen independent operators like him, as there are all over the world now-a-days. Another conclusion was, that he was a divine being; a third, that he was too much of an exception to be worth considering. For a long time after his day, his performances were the most quotable, and his kind of power, the only power popularly known beyond the grossly material; it was, in fact, the only 'spiritual' power known to any, except the very few who in all ages of the world, have known all things that are to be known. So little information was current, that there was no person able to arise and say "The power Mesmer is commanding is not imposture, but is as old as the human race, though it is deception, in the deepest sense of the word; it is only like an exaggeration of all our beliefs about ourselves whenever we forget that we are Divine and therefore Supreme." There was no one to explain, nor could the public have understood, that every candid mesmerist admits his 'subjects' are often surrounded by

'spirits' who claim to entrance and heal them, this possibility arising because of the change or conditions brought about by the mesmerist, a change which he often has to admit, comes when he least expects it, and refuses to come when he most desires it. All this suggests that even a good mesmerist, wonderful as he may seem, does not know everything; and that there is a power higher than any he uses or claims, which is likely to operate where he is concerned, and regardless of his design. The public is able to know this now, because America has conducted experiments on an unparalleled scale during the last forty years, both as to number, success and failure, and publicity for both. Considering that the real powers of the Spiritual man were not—for some reason—yet to be proclaimed far and wide, as we are now proclaiming them under the name Christian Science, it would have given man a fresh false idea, had the lower power, called mesmerism, come into vogue, and been encouraged to go masquerading as 'man's Spiritual nature.' When the power is used to produce actions or states of Being (sleep, memory, moods, &c.) such as people are not in every day, it is customary to call the power 'mesmeric.' When the power is used to get everyday results, it is called plainly WILL-POWER. There is a peculiar sleep which can be induced; to induce this would be called mesmerizing the person. If you induced ordinary sleep, you would be said, perhaps, to have done it by will-power. It is exceedingly likely that, to many good people, all this is the first word they have heard of such doings; and if this is what they are going to be taught, they wish they had never come to learn of us. Far from that being the case, we are going to teach you how to judge of all these things, and to know that what you will practise as Christian Science is *not* Mesmerism and *not* Will-power. But before we pass on, let us say a word of thanks to all who have healed others, calling their power 'mesmeric,' and unaware that there is a use of the power known by that name, which works to harm, and to hinder truth.

SPIRIT AGENCY. In any large audience, there are sure

to be persons who have never heard of cures being helped or performed by spirit-agency, and who have no means of judging about the statement that it has been done. To judge of it properly needs some preparation of mind, we admit; so it does even to hear a tale of the sort with 'hearing ears and an understanding heart.' As the whole topic of spirit-agency, cures included, is considered by teachers of Christian Science to be entirely outside their province, and as our present aim is to give simply what is considered as 'Pure Christian Science,' you will see that we cannot enter further into this matter in this lecture, any more than we could into other debateable things. As an assistance to people who are already interested, we give a short discussion; we place it at the end of Chap. iv. (p. 256), because it is no part of Christian Science to recognize the topic at all, and we wish to avoid all chance of confusion on that point. We are writing for 'babes in the word;' when they are grown, they can think all points out for themselves.

Writing as we are now doing about Faith, the first article of Faith is: Believe in yourself as a child of God.

If there be one thing more than another, which the study of life teaches, it is that there is one duty laid upon all living things, and that is the duty of Self-Guidance, in thought and deed. It is about the whole duty there is. According as this is caught hold of, the creature rises and rises. Hence the cry for Liberty, a foolish one, often, but a cry having within it "The law of liberty is the law of love." On no plane of life is it ever right to give up your self-control, your own responsibility to your Source, Spirit, God the All-good. From doing so arises whatever misery has come through 'spiritualism,' as the intercourse with 'departed spirits' is called. And there is a huge page of human misery which has also come from breaking this law of Self-Guidance; it is the doctrine that women are subject to men, and it has caused more misery than all the so-called 'spiritualism' has; and moreover, the connection between the doctrine of the subjection of women, and the doctrine that 'control' of 'spirits' is legitimate, is closer than it seems. No control is

legitimate; it is an error; one error leads to any number more; we all know that.

This long disquisition on things people have trusted to, goes to show, that whatever we may want to teach in Christian Science about Faith, it cannot have anything to do with giving up your own will; nor has it. We teach you in what sense Self, as a whole, has to be given up and proclaimed nothing; and in what sense Yourself is your all, your whole kingdom.

So far as our first group of things formerly trusted to (drugs, &c.), and our second group (electricity, will-power, spirit-agency, &c.) are alike—in their assuming that Evil and Matter exist, and deal with their existence as a state involving something other than what is Spiritual, if not actually consisting entirely of matter—both are on what we sometimes call ‘a lower plane.’ The expression is borrowed from the old doctrine of the Kosmos, which described all life as on different footings or planes, one above another; ‘plane’ being from the Latin word *planum*, and meaning ‘a flat surface.’

Life was thus supposed to go on, as though on floors of a house, which had no staircase connecting them. The simile is quite true; it is impossible to communicate with people who hold the set of ideas belonging to one plane, unless you make the same set of assumptions as they do; you might as well talk to fish, birds and reptiles as though they were all equally well able to swim, fly and creep, as talk about the way Spirit works, to people who have no glimmering light about Spirit. To know this would save all argument and much useless heart-burning and vexation. Longer explanations would be disproportionate to this brief lecture.

There is one other mode of cure which always inspired great trust; it is called in modern times Faith Cure. It is like all else to which we have looked for healing, in so far as it assumes that Matter and Evil exist. It assumes that they go on, and that men sometimes suffer from them so acutely that it becomes quite fair to ask God to interfere.

There is no topic to which it is harder to be just than the Faith Cure ; for whatever outsiders say of it, its advocates always deprecate in some such phrase as, "Oh! no, we don't mean that; those are not our principles." Yet it seems to us an easier task to show that it is in their principles or assumptions they differ from Christian Science, than to prove it is in their procedure, or in their results on characters and life and healing, that they differ from us. (You will recollect we have said in these Lectures that, in all ages, persons have had and still have, what they call 'wonderful answers to prayer,' and you must respect them and their narrative just as it stands; to discuss with them is cruel and useless. It seems to us that modern Faith Cure is carried on by this type of person. All we have to say in anything like 'disparagement' of them is, that their description of their methods is not reliable; in many cases the facts do occur as stated; but the explanation given is not correct.) We also consider that it is in this very incompleteness of explanation, that the weakness of the Faith Cure movement lies. It is, however, quite natural that so it should be, if we are right in our opinion, that it does but collect and, in a sort of way, organize, the minds who in all ages get, or fail to get 'answers to prayer,' yet resent explanation of the how and why. In modern life, where movement is free, everything tends to organise and aggregate; temperaments of the Faith Cure sort are no exception; they draw towards each other and establish what they call a Beth-Shan. They say their healing comes through the power of God. So it does; there is no other power through which it can come; we quite agree with them. We also say that all healing comes in this way. The question is, how shall human beings get to 'use' this power? The Faith Cure people say 'By prayers;' 'By laying on of hands.' If you press them for a further explanation, some of them say "To do thus is a mere question of obedience to what the Bible says." Some will say "It stands to reason that we ought to ask God for help, since God made us."

We Christian Science people say, "We only differ from you Faith Cure people in our opinion, that there is more to be known than you think, or believe, or wish to know. If there is more to be known, we want to know it; whereas you are satisfied with results, and with the results you get. We want to know all there is to know, and want to get far steadier results, far higher results than either we or you get at present. We think that without this desire to know, progress is impossible. We think you meet the want that will exist for a long time to come; namely, you are an outlet for forces which are ready for use, in persons who want to do and not to know. We agree that 'to do is better than to know,' as the poet Schiller said; that is, we would rather do the marvellous good deeds you often do without an ounce of theory, than have a theory which yielded no deeds, if that were the choice offered us. But we do not think that is the true way to put the difference between us; it lies, we consider, in the difference between your attitude and ours towards Spiritual knowledge and the knowableness of Spiritual things. You say: Nothing is to be known and we are not sorry it is so.

"We say: Everything that concerns us is to be known, and we are glad it is so.

"We do not think we have said an ungenerous word to you, thus far, or that you will object to our giving it as our honest opinion, that there is always danger in indifference to knowledge. We consider it only a degree less dangerous than inviting 'control,' or giving up your will to another person. Ignorance is always liable to be exploited by any one whose purposes can be served by it. If we were to explain in detail what this means, you might say we wanted to disparage your work. We say that when one of your marvellous cures does occur, it is by certain conditions being realized, and not only, and (in some cases, not at all) by the words of prayer or the laying on of hands. We believe that when one of our marvellous cures occurs, it is also by certain conditions being realised. We consider we are on a safer path than you are; at least, we prefer it. But we revere every pure and holy effort."

Very marvellous is some of the work done by Faith-healers. An English lady, prominent in temperance work, the 'World's missionary' of the Woman's Christian Temperance Union, was telling us that a workman was crushed at her husband's tannery so badly that the doctors said he could never work again; whereupon she determined to take him to the Beth-Shan at Liverpool. She needed the assistance of a faithful servant, so suffering was he. They took him; she paid for his stay for two weeks, and left him there. Scarcely had she got back to Scotland when he walked into her library one morning; he had been healed in a single treatment; crushed ribs and injured shoulder were restored in the twinkling of an eye, he said.

In saying "We are not Faith-healers" it must be clearly understood we do not want to imply anything unkind of people who are Faith-healers. It is merely that they call forth healing power by words, ways and habits of thinking which do not attract or please us, and perhaps never did; but that always left us what we were for a long time—indifferentists about the powers of Spirit. Whenever the subject of Spirit was mentioned among certain circles, the enquirer was always told "Oh, of course if you want that sort of thing, some Beth-Shan would suit you." For the sake of some who may have felt just this indifference, let us explain some points of distinction between Faith-healing and Christian Science healing.

(1.) In the first place we never touch a patient.

We say that the New Testament (if you take that standard) describes and authorises healing by 'touch,' or 'laying on of hands,' and by 'speaking the Word'; and history is full of accounts of both methods and the success of both. And we say that we prefer the method of not touching the patient, and that the set of principles which justify this preference, seems to us the best to work by.

We think that, for one thing, it is best to have a method where no question need be raised of the 'fitness' of the person to touch the patient, or the 'propriety' of it. So far as the 'mortal' part of anyone goes, it is not 'fit' to

achieve any result. Now, directly you begin to heal by touch, you raise the questions :

Am I fit to touch the patient ?

Will the patient affect me badly ?

Will the patient permit, like, or resent my touch ?

It does not matter how slight the proposed contact may be,—be it merely the hand laid softly on the head—the principle once having been admitted of contact being necessary, there is no limit to the amount the next healer may insist on ; and thus unscrupulous persons might find scope for unscrupulous actions under the name of ‘religion,’ or ‘healing.’

(2.) In the next place, what we want to do, is to change people’s lives, and not stop short at the mere healing of their diseases.

Here, again, we admit, there is plenty of evidence that this reform of life has been brought about by a touch that healed ; and also, that such is the aim of many who touch patients.

All we say is, that we prefer our method of speaking in silence to the patient’s mind.

We also admit there are healers to be found who use the silent method and who neither achieve nor desire to achieve anything but the cure of disease ; but we are not concerned to expose them as frauds, or give a lecture, using them as illustrations.

HOW WE CAN LOOK AT LIFE NOW.

We find, then, in Christian Science, that when we look at life in the light it gives us, we get help in the following ways :

1. Be the circumstances what they may, we are never puzzled what to trust or what to choose. This makes our action simple. We affirm that we desire only what is right ; and we may deny the power of all error to confuse us. Let us take this in its application to health, and we see that the Law must have some way of giving us health.

So it has. (You will learn something of the method in the last six lectures.)

2. We do not need to equip ourselves with medicines or appliances. This makes our living less expensive than before.

3. We do not fear illnesses will come upon us, such as we have feared merely from seeing that our neighbours had them. This makes us light-hearted.

4. Therefore, but this is rather humorous,—we do not need to read advertisements of drugs, &c. ; but if we do by any chance read one, we can do so with our eyes wide open, and therefore without any risk of our developing the diseases described, from sheer sympathy with the graphic description given of them. If you should try this when you get home, it would teach you a good deal.

5. We do not need to depend upon clever doctors and all that they might prescribe. This enables us to live where we please.

6. We do not need to fear any climate. This also enables us to live where we please, or at any rate, our choice need not be dictated by health.

7. We know that we do not need to travel or go away for change of air, though we still enjoy it, if it comes in our way.

8. We know that we do not really live by eating, and this mere knowledge—without any effort to do without food, or lessen it, or indeed interfere with our ordinary, simple habits at all—has the effect of making us less dependent upon our meals, both as to what and when we eat.

9. And in the same way we grow less dependent upon clothing, warmth and coolness, for comfort.

Here let us say emphatically, that we neither enjoin nor encourage any experiments about food or clothing. Experience shows us that any changes, to be worth anything, must and do come about of themselves in persons who, having learnt the truth of life, accepted and begun to live by it, demonstrate it naturally and spontaneously. When

this is the case, it may translate as some change about food or clothes. Such incidents are quite in place, if they arise unsought in a person's life ; sometimes two meals a day will be enough ; or perhaps one meal ; or perhaps milk will suffice you for many days at a time ; while in your neighbour, Spiritual progress brings no disposition to alter food or clothes ; he still needs his great coat ; you dispense with yours. To recognise all this deals an immense blow at religious vanity or the chance of it ; and at all possible charges that we teach asceticism, because, recognising as we do, that all is Spirit, we are bound to say that we are sure it is not food which keeps life in us. The next accusation is probably inconsistency ; we are roughly asked why we eat and why we dress to suit weather and climate, much as we always did, and yet teach the doctrine we do. Our reply is still the same : people must take the Law of God to their hearts, and leave it to change them at its own pace ; the alteration must come from within ; unless this be the order of its coming, adoption of habits means nothing, and may even lead to hypocrisy. But it is possible—so experience seems to show, and we hold no theory to the contrary—that a person might be very advanced Spiritually, very true to the Law so far as perceived, very fit to proclaim it, fit to heal and bless in many departments, and yet not changed in the matter of food and clothes ; and similarly, a person's progress has often been seen to declare itself in some independence of food and climate, while in more distinctly Spiritual powers—say, healing—the progress was less than that of some one who was an eater of steak and pie, and wearer of home-spun, satin, or fur.

Such are the advantages on the material side of life which belong to looking at it in the light of Christian Science. We will now speak of what most people would consider quite odd, out-of-the-way advantages ; and they will need to read this part twice over, at least.

10. We are no longer 'victims of blind law ;' 'foot balls of fate,' 'driftwood,' 'puppets in the hands of destiny,' nor

are we perplexed by the thought 'we are being dealt with by a good God,' Who, nevertheless, treats us so strangely that we cannot understand it and sometimes can hardly bear it. We are no longer victims; we are masters and servants of a Law we can understand, whether its operation justifies or condemns us.

11. We can use this Law to clear up every difficulty of life.

12. It is a pleasure to think how to do it; we used to dread thinking.

13. The Law is so simple, it can be used by us all. It is not one Law for sick folks and another for healthy ones; one for grown-up people but not for children, and supplying absolutely none for 'the wicked;' it is not one Law for men and another for women; nor is it for one nation and not for some or any other; nor for one race and not another. It is one Law for us all, for our whole life, and it is a Law which gives us boundless knowledge and happiness.

Such are some of the ways in which we can look to the Law of God as thus far declared, viz.:

The All is the Good.

Declare this and it will prove so.

This Law is what we have Faith in. And having Faith, we have, in these few pages, just glanced round and looked at life in the new light of it, and seen in what things it makes us drop belief as possessing any absolute power, and in what we now believe.

WHAT USED WE TO MEAN BY FAITH?

Let us see the sort of meaning Faith used to have, and what place it now has with us.

Faith used to mean that we believed the thing we were trying would, or might do us good. We had seen so many failures that we regarded it as a mere chance.

We did not suppose it possible that there could be something to trust to which never could fail. And supposing such a thing to exist, we considered that the proper word

to apply to our relation to it, would be Knowledge and not Faith; we should have to say "we know it will cure us;" not "we have faith it will cure us."

If, then, any faith we used to have in things was but giving a chance to what was esteemed likely to help, it was but a superior kind of gambling. And this was what constituted the cruelty of life to the majority of sensible people; it was so terribly unknowable. In vain did some religions prescribe that so it ought to be, and point out 'the impiety of man's desire to search into nature's ways and secrets,' or of 'man's wicked wish' that some one would do what Milton says he proposed to do in the *Paradise Lost*; . . . 'justify the ways of God to man.' Man has always yearned for this and all kinds of other knowledge, and at certain periods of his history has had it.

What we are now concerned with, however, is the particular stimulus of addition to man's knowledge that was given by The Christ, and with the attitude of mind which, with that knowledge, can be called Faith.

WHAT DO WE MEAN BY FAITH NOW ?

No better description of our Faith can be given than this :

"Now Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews xi. 1).

'Substance' here means the reality we want, the real thing we are wanting, whatever that may be. Perhaps for 'is' we might put 'brings to us.' Then the description would be :

Faith brings to us the reality of what we want, and is the testimony that what our eyes cannot see, really exists.

According to our teaching, there is only one moment, logically, and that is to see what you want and to feel that you have it; the moment of perceiving is the moment of getting. This is what the Law promises. The Law makes no provision for any intermediate state of mind. If you

were clear now about wanting and claiming, you would get what you want now ; that is you would have the sensation of possessing it. And this is true, whether the thing we want be definite, like health, or a good whose form we cannot prescribe, because we do not know or guess it ; just what we cannot see is what it would be ;—such as a way out of difficulties.

Any faith we may have is, then, a temporary state of mind, and relates to the time which seems to elapse between our being clear what we want and our actually getting to it, or feeling that we shall have it. Faith is, therefore, not something we are proud of having ; we would much rather have the thing we want than ‘faith’ that we shall get it. Our faith is not the old willingness to risk something on an idea or a remedy ; nor is it an essential part of our new way of thinking, but it is a very likely stage in it.

What causes faith ? (on its blameworthy side).

A belief in time ; and a blindness to infinite possibilities ; we think what we want must be called A, B, or C ; for who has ever heard of any other letters ?—so we reason and clamour.

There is only one Time ; the Infinite Now ; Eternity ; and it contains all things ; more things than we can ask or think or deserve.

What causes faith ? (on its praiseworthy side).

Some one or more of these :

A belief that what we are holding to is true.

A recollection that it has proved true before now.

A perception of the good it has done for others.

A conviction that nothing else is true.

What room is there, then, for doubt ? We can never tell exactly ; but it is plain there must be some doubt, hiding somewhere, or we should not need any Faith. This very mention of doubt, which we seemed to come upon quite suddenly, really gives us the way to treat the state of mind called Faith, so as to shorten its duration wonderfully. (If you are accustomed to using the word Faith for the highest state of Spiritual life you know of, this discussion should

not disturb you, but you will merely put your word 'Faith' where we use 'Realization.') Regarding Faith, in comparison to Realization or Knowledge, as just so much doubt, deny that you do doubt; say, "I have no need for faith; I know that all the best things exist and will come to me."

"In the life of the late Father Burke, the celebrated Dominican orator, a striking anecdote of his younger life is quoted. When undergoing his early training in the Order, he was put through the usual course of Theological reading; and amongst his books, had the renowned *Summa* of Thomas Aquinas given him to study. Elaborate as was its argument, the young Burke's mind grasped it with delight; through all its complicated windings, he saw golden lines of light; every knotty point unwound itself at the touch of his penetrating intellect; the tangled undergrowth of argument opened itself out to him; and that which came dimly and after great effort, to most of his fellow-students, came home to him with intense vividness and lightning flash of comprehension. When the Theologian who examined them on their studies, asked Burke, in the ordinary way, his opinion of the *Summa*, great was his consternation at his pupil's comment: 'I consider it enough to destroy any man's Faith.' This sounded terribly like contumacious heresy; but fortunately the Professor was patient and willing to listen, while the enthusiastic student went on to explain that instead of Faith, he had now translucent certitude. When the blessed perception of our union or constant connection with the Divine life, really comes home to us, in whatever way or by whatever mode of 'Conversion,'—which is really the attainment of our full Spiritual consciousness—we feel that we, too, *know*. When we are once aroused from our dream-like state, all high perceptions and Spiritual consciousnesses begin to develope, till Man's vibrations are brought into unison with the Divine Harmony." Many people pray "Lord, increase our Faith;" and many cry "Lord, I believe; help Thou mine unbelief." Deny that you have any doubt; Affirm love, trust, knowledge, blessedness; dwell on the thought of these. Dwell

on what you have and know, and await the rest ; then it will follow that the next thing you will know will be that some intimation of attainment will reach you. By the bye, this expression "the next thing you will know is that so and so will have taken place," is almost the only suitable one for incidents in Spiritual progress. Everything seems to come either thus or with the awesome swiftness of Illumination. If the change comes unconsciously, and is only noticed when completed, the former state of affairs has to be a matter of memory ; and any observer of such interior phenomena knows, that when the set of Spiritual conditions is gone, it is very difficult to recollect that they ever existed. (This will appear constantly in healing ; you have done it so effectually that the patient denies there ever was any sickness.)

There is one occasion where faith seems to be not only appropriate but indispensable ; and it is when we say the Denials and Affirmations on behalf of the whole world, as enjoined in Lecture III. It is not possible we shall ever see with our bodily eyes, the effect of our words at the moment this effect takes place. It is imaginable we might be allowed to know later. If some criminal should be stopped before he commits the crime ; if he should happen to be clair-audient, and hear us say "you are under a law that compels you to do right and love your neighbour as yourself ;" if he should reform ; if he should encounter us in after years, and recognize our voice as the one that helped him ; if all this chain of contingencies were actualities, or could be aimed at,—then, even our work for the world could no longer be quoted as the suitable or necessary occasion for Faith which we now consider it. That our Denials do lessen pain and evil is something we cannot reasonably expect to see. Yet we are perfectly certain it must take place. "We say our Denials in faith," you would reply. And we should tell you, that if you will regard this so-called 'faith' of yours as just so much doubt, and will deny away doubt, say that you do not doubt, you will soon say your Denials with a knowledge that they do

their work. "How will this intimation be given me?" you ask. We cannot tell; God's ways are not as our ways, neither are His thoughts as our thoughts.

The 'trial to faith' about which most teachers think it necessary to speak to students as one that is sure to come, is, to our thinking, rather a challenge to theory than a real demand upon faith. It consists in the contrast between the doctrine taught in the class room: "There is no evil," and the sights we encounter directly we leave it. Here is a man beating a horse; there is one reeling home intoxicated; here is a parcel of goods from a store or shop, which turn out badly; it is not the shopman's fault, but somebody else's in the long chain of hands; then the servants at home worry us; then some of our friends seem rude and ungrateful. Full of our new doctrine, we deal with all these difficulties, one after another; we see how, bit by bit, we could attain the re-making of our friends and our servants pleasant to us. We see that our perceptions might grow keener, so that we should buy goods more wisely, and not fall a prey to possible dishonesty. But it seems as though it must be such an immense time before men will cease to drink and to beat horses.

Oh! 'Time,' 'Time!'

Oh! Faith, Faith!

Know, that if we all believed "there is no matter," the drunkard would not *care* to drink; and if we all believed "there is no evil," the man would not know *how* to beat his horse!

It is to the generation of such a current of thought or all-pervading influence as this, that we must look, rather than to any of the agencies towards which effort is usually directed, in the endeavour to check Drink and Vice and Cruelty. At least, many of us think so. Go out and teach all you learn, as fast as you can, and the drink, cruelty and vice will drop out; there will be the same good hops, the same horse, the same man; but yet all different. Much underlies this statement; but it cannot be given in elementary teaching; if you follow, you will be allowed to know all for yourself.

In silent thought, send the truth out, night and morning,
from your hearts and homes, and free the people.

Never does this point in the course of lectures come,
without the desire to read to you the words you will find in
Luke iv. 16.

*"And he came to Nazareth, where he had been brought up;
and as his custom was, he went into the synagogue on the Sab-
bath day, and stood up for to read.*

*"And there was delivered unto him the book of the prophet
Esaias. And when he had opened the book, he found the place
where it was written,*

*"The Spirit of the Lord is upon me, because he hath
anointed me to preach the Gospel to the poor; he hath sent
me to heal the broken hearted, to preach deliverance to the cap-
tives and recovering of the sight to the blind, to set at liberty
them that are bruised,*

"To preach the acceptable year of the Lord."

Do you want to know what holds the people in chains?

It is belief that they are in bondage to evil and matter.

Do you want to know how to free them?

Speak them free.

Do you want to know what words to use?

Use the simplest that will convey your meaning:

There is no power in evil. There is no power in matter.

Good is the only real thing. In Truth we live and move
and have our being.

Do you want to know when to speak?

Speak every day.

Do you want to know how to reach the people as by a
voice of thunder?

Speak in silence.

Think the truth towards them.

It has comforted lonely hearts, in all ages, to know that
they could help in this way, never mind how surrounded
with cares, or crushing ignorance, or wealth felt to be a
burden instead of a help.

"I believe in the Communion of Saints."

A SHORT ACCOUNT OF LECTURE V.

We used to trust in certain things as curatives, and believe certain other things (food, clothes, air of special kinds), necessary to our lives ; and suppose there was no knowable relation between us and God of a kind to give us health and peace. We used to fear having certain questions raised (spirit-healing, &c.), because we had no means of answering, and did not wish to take the wrong side. We used to suppose Faith cure was the limit of possibility and beyond all explanation. The differences between it and Christian Science healing are in a desire for all possible knowledge, and a belief it is to be had and is right for us. The advantages of our belief in this Law of Good to which we now trust, are in our being less dependent upon outside things for our comfort ; for we see now, that as Spiritual beings, it cannot be really true that we need them. But we leave this conviction to show forth in its own time and way. We no more force our will to pretend we do not need these things, now that we see they cannot be really necessary, than we will go on weakening our will by continuing to rely on drugs for healing, or on anything short of our Spiritual power. We consider that whenever we give in to something less than we know to be good and right, we have given up our Self-guidance, or the power of Spirit to master things. We can see this path clear in certain directions, and in them we propose to walk, neither forcing a way where we do not see one (as in doing without food) nor neglecting open paths (healing, and liberty of body and action in daily life), because all paths are not yet open to our vision.

Compared to Realization, we regard Faith as containing an element of Doubt, arising from our belief in Time ; that 'it takes time for things to happen,' and so on. Faith is appropriate about a result we cannot yet see, such as the work we do for the world by sending out our thoughts proclaiming that Matter and Evil are not real. This Faith will consecrate our self-training in saying Denials and Affirmations. We say everything in silence. We are dealing with Thought, not speech.

UNDERSTANDING OR REALIZATION.

(*Sixth Lecture.*)

*“Durch Mitleid wissend,
Der reine Thor:
Harre sein,
Den Ich erkor!”*

PARSIFAL (Richard Wagner, 1813-1883).

*“Through sympathy knowing,
The pure-hearted fool;
Wait for him
Whom I have chosen!”*

[When the Knights of the Holy Grail have lost the sacred Spear, a heavenly voice sings these words. Parsifal is the pure-hearted fool who comes in due time to redeem it.]

“God hath chosen the foolish things of the world to confound the wise.”—
1 CORINTHIANS i. 27.

THE learner naturally asks for evidence of all this Unseen order of Spiritual Being, about which we have been talking in these Lectures.

We deprecated in I., and in fact all along, any attempt to insist upon a proof, and referred each student to his or her own experience, procurable and appreciable by the simple rules and plans we teach.

The Inner Witness is all the ‘proof’ there is.

The Inner Witness is mentioned in the Bible by two names,

CONSCIENCE AND THE COMFORTER.

The highest ground that we can take about the Inner Witness, can never be high enough. It is the one thing great and glorious in each of us; nothing that has ever been said in its praise by men and women who have listened to it, is too good for it. Conscience is the form of it chiefly taught, and about it the religious say much to their children. The worst of them is that they frighten the children so; and the best of them is that they do teach a

belief in well-doing. They describe conscience as given to warn us of evil and make us feel comfortable if we have done well. This is excellent, so far as it goes; it suits some people exactly, and is wholesome for all; indispensable, in fact, to any further development. It is of this stage of the Inner Witness that St Paul is speaking (*Acts* xxiv. 16), where he tells Felix what his one aim is: "And herein do I exercise myself to have always a conscience void of offence toward God, and toward men." Any one who likes, can collect all the other Bible passages about Conscience; and will find they all suggest that it is a thermometer of conduct, and thus a critic of all you do; that its business is to keep you straight, and that if you expect it to do so, it will; to 'expect it to do so' is to obey its dictates exactly; if you trifle with them, it becomes untrustworthy. This teaching about conscience is a very good example of the way in which half the story seems, hitherto, to have been told to everybody about everything, and of the way in which blessedness will come in the future, by the whole story being told. If you are just the person to be satisfied with the particular half you hear, so well pleased, in fact, that it is no object to you to hear any more, you can only understand how the 'other half' people feel, by imagining yourself without what you have got. Now let us imagine, if we possibly can, that there are people to whom the description of Conscience as a thermometer and critic is so distasteful, that, if such is all the Inner Witness forthcoming, it is not worth hearing about. Press them further, and they will say something like this:

"The Inner Witness in men and women, to be worth anything, ought to be broader and more genial, less mechanical and severe, more initiative, more willing to take an interest in things; more adaptable; better suited to the many needs and yearnings of men and women; and among their needs is the power of forming some idea of whether you had better do a thing or not; and of what is likely to happen."

The people who want this half, have just as good a right to be satisfied from the all-bounty of the All-good as those

who are satisfied with Conscience the thermometer and critic ; and the prominence given to the narrower claim and satisfaction merely illustrates in how many ways the demand for wider teaching has now arisen, and not that the narrower kind of teaching given in the past was necessarily wrong. If it was somewhat disciplinary, savouring rather of the schoolmaster than the home-love, we must remember that the plain, straightforward life of an honest school, where nothing but performance of tasks and obedience to rules is demanded, pleases a crude taste far better than the more delicate demands of a refined home, where sensibilities are alive and more is expected of everybody. So, if the Inner Witness has been described to you in a way you do not like, accept this suggestion as likely to be just what you want : that if you could hear the rest of the story about it, you would be not only pleased but satisfied. And Satisfaction was what we said at the outset we were all seeking.

How do you like this description of the Inner Witness ?

" . . . The Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you and shall be in you . . . (John xiv. 17), he shall teach you all things . . . (John xiv. 26), he will guide you into all truth ; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak ; and he will show you things to come " (John xvi. 13). Is not this just the kind of Inner Voice you were asking for ? :

A voice to dwell within ; the very Spirit of truth ; to teach you all things ; to guide you into all truth ; and show you things to come.

This is 'the Comforter ;' and faithfully does It perform all this for all who claim Its beautiful presence. "He is faithful that promised." The Inner Witness we would have you believe in, is neither more nor less than the Comforter whom Christ promised, and there is no limit to the truth into which you can be guided, nor to the knowledge of the future you can have. Perfect truth about all things present and to come, surely covers everything you can

want to know. This is what we believe it is possible to have. All the records of great seers point to the fulfillment of Christ's words. It is upon the distinct understanding that the Comforter will 'come' to everybody who desires it, and upon this understanding alone, that we venture to hold out to you the promise that you can heal. For although your equipment to start with be merely the very simple teachings we can give to a mixed audience, the equipment which you will gather as you go along, will have to amount to a knowledge of nature and human nature, such as the wisest man or woman in the natural, everyday world has no conception of. It is as impossible to give you at starting, as it is for you to progress in healing, and yet decline to receive it, if you are required to know it by the tasks presented to you, or selected by you. All this will be arranged harmoniously, if you will declare you serve the Law of God, and are true to this when you have said it. It is the unwillingness to be true to the Law you have promised to serve that is most likely to hinder you in Understanding ; most people fail in loyalty from sheer want of intelligence ; they find a case hard to heal ; fail to see that they can claim intelligence in order to know why ; this very failing to see that it is intelligence they need, is in itself a want of intelligence. Nevertheless, if you are so slow as this, no teaching could advance you, however elaborate it might be. And this is why Christian Science is so sturdy in its assertions that, (1) its teachings are enough to start anybody and everybody, and that to do more than start people is not necessary ; (2) it is just as well that this is so, for it is only about the start that all agree ; (3) that all later steps are unsuitable to declare in a mixed audience, because it is agreed by us all, that to tell what the person is not ready for, probably retards ; and (4) that to let beginners know that Christian Science advocates do not all agree about everything, is as much as it is wholesome for them to be told ; as they cannot possibly judge of the vast issues raised by these differences, until they have humbly taken the early steps.

SOME SIGNS OF UNDERSTANDING.

Now that we have agreed there is an Inner Voice or Guidance, that it alone can give us Understanding, and what it can give is boundless in truth and beauty, we will turn to some signs or specimens of Understanding.

(1.) BOOKS.

You know that when you are studying a new language, you consider you prove your progress by seeing how a new author looks, and whether you can apply to him the rules you have learnt ; and you even turn back to an old author for the same purpose.

We will now do this, by turning to a few passages of the Bible and seeing how far we can read them with Understanding. The Bible is full of little sayings which used to seem too scattered to make up a regular course of instruction ; and deeply we used to regret it. But now that we have such a clue and instruction as Christian Science furnishes, these scattered sayings seem to be uttered very naturally, and just in the order they would be, when both writer and reader knew the central truths to which they related.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." (John iv. 24.)

How can we say 'a spirit' of what fills all space ?

We cannot, and we do not need to say it. Another rendering, that of the Revised Translation of 1881, reads "God is Spirit." This is just what we mean.

Let us take our Statement of Being and put it into some other words and see how it reads :

All the Life, Love, Substance, Intelligence, Power, Knowledge, Presence which we can think of, make up something that is God's Being.

Everything you can think of is either an error and not real, or is some manifestation of love, or life, or lastingness (substance), intelligence, power, knowledge or presence.

It is always admitted by thinking people that what has no bounds or limits, cannot be put within bounds or limits, like language. And yet, directly any system or would-be description of Being is offered by people who profess, as we Christian Science teachers do, to be perfectly open and plain, we are liable to be accused of want of faithfulness to our profession, if we do not succeed in doing what very good but undeveloped people insist we ought to do; or if, knowing that the mere attempt will make us look foolish in the eyes of critics, we so much as attempt to describe Being. It is impossible to describe it. It is as unnecessary to scorn one who attempts to do so, as it is to call this 'impiety' and 'sacrilege.'

If man's fulfilment of his own being depends upon his knowing all Being, it must be something that can be made clear to him in some way. And so it can: by declaring oneness with this Being. To help on this sense of oneness of inseparability, a few words may be given; we give them in our Statement of Being; but every man and every woman who wants to come into Understanding or Realization of the words, must claim and hold to the statement, until all words drop out, and Understanding has come; another name for it is "joy unspeakable and full of glory." (1 Peter i. 8.)

Little phrases in confirmation of the Statement of Being are likely to occur to anyone familiar with Bible diction.

"God is Love." (1 John iv. 8).

Substance. "Without him was not anything made that was made."

Life. "In Him was life, and the life was the light of men." (John i. 3, 4.)

Intelligence. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. i. 5.)

Power. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not,

neither is weary? there is no searching of his understanding.

"He giveth power to the faint, and to them that have no might he increaseth strength." (Isaiah xl. 28, 29.)

Knowledge. "He that teacheth man knowledge, shall he not know?" (Psalm xciv. 10.)

Presence. "Whither shall I go from thy Spirit? or whither shall I flee from thy Presence?" (Psalm lxxxix. 7.)

We are the children of God.

"The Spirit itself beareth witness with our spirit, that we are the children of God." (Romans viii. 16.)

That is to say, the thought "we are children of God" makes us feel more at ease than anything else can; and this feeling is confirmed by the quick response of joy, from the All-Spirit, operating through the only way this Law of God has of working; namely, it confirms all the Good we claim.

Now as to there being 'no reality or permanence in evil,' an excellent lesson on this can be got by reading St Paul's Epistle to the Romans, with the thought in your mind that the Law of Sin he talks about, is the (seeming) Law of Error. It will then be seen he is explaining that when once you know it is unreal, you come under the new or newly revealed Law of Good which Christ taught. If you are unused to the Epistle, do not be deterred by its old-fashioned English; nor by the elaborate style which was sure to characterize a letter written by a man like St Paul, who had, it is true, laid aside his worldly learning and Jewish dignity, in order to teach a truth so simple, that it levelled the Pharisee down to the fig-seller and the shepherd; but who, nevertheless, was peculiarly likely to display this learning in writing to people like the Romans.

Does it not put our culture and our notions on theology in rather an instructive light, as we perceive that it is precisely because this Epistle is so full of allusions to St Paul's culture and to Roman culture, that some of us get less help

from it than we think we might, if the same things were told more simply? All the time he was writing, St Paul was evidently anticipating that the Romans would be sure to want their difficulties answered as he went along. So he answers these most carefully; but, as is always the case, unless they are the same as ours, we fail to see the application. There is another sense of bewilderment which many feel on reading the Epistle; they say it is evident that St Paul and the Romans had an understanding, such as would naturally exist, if they had already gone through some course of instruction; and that his writing is full of allusions, and nowhere contains any such simple statements as we make:

“There is no reality in Evil.”

“The business of everybody is to make Good manifest.”

The Christ, whom we are trying to teach each other about, said just this:

To obtain good, declare that the good thing is so. (Mark xi. 24.)

To obtain knowledge of God, declare that you have it; that is to say: declare that every bit of good prompting you is of God, and is part of this knowledge.

The Epistle is easier to read, if you assume that some such instruction has been previously given.

If you still feel any difficulty, the cause for it may lie in old memories; and you may need to ‘deny’ these away before you can read. Or it may be that these ‘memories’ open the door to a myriad of influences, which you call ‘puzzling questions.’ We will discuss them presently. But while the explanation of these influences may be debateable, all Christian Science teachers are aware that whatever makes you feel disputatious hinders your progress; and they would therefore agree in advising you to transcend all such difficulty. This you can do by promoting your own growth and Understanding, and by following the rules we give. You must take as much pains with, and be as kind and considerate to yourself as if you were somebody else; everybody wants different treatment; and

the right way to behave to yourself will be shown you with an exquisite kindness, if you will only declare that your True and Divine Self knows the way; for this Self does know the way of God.

These examples of trying to read the Bible with our new doctrine will suffice to illustrate that particular kind of Understanding; it is but one kind; and will be much to some and nothing to others.

Understanding will make you realize that the All-Good is alone the *Source* of all Spiritual wisdom, and that no book is, not even the Bible.

(II.) HEAVEN HELPS THOSE WHO HELP THEMSELVES.

What special steps are there to be taken so as to secure acting with Understanding?

Deny the reality and power of Evil and Matter.

Affirm the Reality and All-power of Good.

When you cannot think of anything else to say, so suddenly are you attacked by the sense of a dilemma or predicament designed to throw you off your guard, just say silently,

I deny the power and presence of all evil.

I affirm the All-sufficient and only power of Good.

When the circumstances are such that you have time to think, and as a constant habit of thought, hold to it that Truth is all the reality there is, and that this is what is meant by saying "Christ is all." Hold to it, in every relation of life and at every moment.

Declare that you have Understanding. Do not go about saying foolish things, such as "Oh I do not profess to be 'in the Understanding' yet. I dare say I never shall be. They say you can do all sorts of small healing by just believing in Christian Science in a general way; and I am sure I do that most heartily. So I get all I want out of it; and I have not time to think much about it." Declare Understanding is essential; declare that you accomplish all that you do, by what measure of Understanding you have

already. Declare that you look forward to the day when you will understand more, as the brightest and most glorious day of your life; that its light is what illumines your path already.

FEAR IGNORANCE.

"Well, but does it matter whether I understand or not? plenty of people seem to get on very well without Christian Science, and it is so much trouble to be so good."

That is being very 'negative;' you know you have been warned that to neglect the understanding of Christian Science or any other influence which offers to free you from possible error or control, is tantamount to inviting its control; you cannot be prevented from being led astray by deeper errors, if you come across them. The power of God can and will do all for you; but not if you are so lazy as actually to ask "whether it matters that you should give up being conceited" (or indifferent, or full of excuses). There are plenty of honest people who 'cannot understand;' their work in the world is straight-forward, outside work, and is meant to be so. They never quarrel with us; and we perfectly understand them. But if you have some leaning towards Spiritual life, and yet keep making difficulties, in which you do not seriously believe, half the time you are talking, we point you out to yourself as a good example of the way 'nothing' has power to seem something. If you will declare "I am a child of God; and I have Spiritual understanding. In God, through Christ, the Truth, I know what is true and what I should believe," you will find that before a week is out, you will not be so negative, and will neither 'split hairs' with a Christian Science friend who is labouring to make things clear to you, nor will you be fearing that after all, there may be terrible power in Evil. Whatever 'terrible power' there is, counts for nothing in face of the All-power of God, and this All-power is at your disposal directly you say, "I am Spirit and the child of Spirit," which is the same as saying "I am a child of God"

And until you have claimed your Divine origin and the power which goes along with it, and only along with it, you are never safe from all kinds of error, and are not merely in danger from some one in particular.

(III.) "THE PRICE OF LIBERTY IS ETERNAL VIGILANCE."

How can we ensure that we do use faithfully what light we have?

That is a very good question. For just as disloyalty to the Law of God comes oftenest through want of intelligence, so unfaithfulness in the use of what we know comes from that form of want of intelligence which we call 'want of presence of mind.' You wish to be faithful; and lo! you have been talking error. This is why the word 'watch' occurs so often in Christ's teaching. "And what I say unto you, I say unto all; Watch." (Mark xiii. 37.)

"Watch and pray, lest ye enter into temptation" means in our teaching:

"Watch, and affirm good whenever you can, or you may lapse into siding with error before you know you are doing it." "The Spirit truly is ready; but the flesh is weak." (Mark xiv. 38.) Fidgetiness is, of course, another kind of error; and to avoid it and yet 'watch,' it is a good plan to have regular times for saying your Denials and Affirmations, and then trust. Make, as it were, a law to yourself that this shall suffice to train you into habits of thinking in the right way, and it will prove so. You must have learnt many a little point in self-training long ago; how to recollect your keys, your season ticket, to post letters, and so on. All memory is in the 'mortal' mind; which being only a shadow, has to obey. The Spirit does not need to learn or recollect or use memory; she always knows. But it is with your 'mortal' self that you make slips, and not with your Spirit; so it is on the modes and habits of your mortal self you must proceed to impose rules; rules calculated to bring about the result you want, viz., that the mortal mind should be reduced to nothing, and therefore never lead you into siding with error, its own production;

but being lost in light should, as it were, become indistinguishable from the Spirit, which as we said, always 'knows.' When you get to that state, you will not need to cultivate 'presence of mind;' for that is exactly what you will have; the presence of as much mind as you can realize at any given moment.

How will faithfulness operate, in details?

It will prompt you to detect error and deny it, at any and every moment, silently. A quick "No! it is not real; not what it seems," will be very often on your lips, silently. Behave as you like, externally; smile or look serious, as suits your natural manner, and is therefore 'truest' for you; but mentally deny error.

Let us suppose a mother tells you a long story about her sick baby; how it woke at five o'clock and screamed; and then all the adventures with the poor little thing. She tells you that the cause of the pain was that the milkman sent milk from a different cow, after promising to reserve one cow's milk entirely for Baby. (You silently deny the power of any such seeming law over Baby.) She tells you how it screamed, so that she knew the only thing to save its life was to give it a dose of somebody's patent Baby mixture. (You mentally deny that the child was near death, or that any mixture contains life for Baby, and so on.) Upon the general principles so far laid down, you would thus 'deny' the story mentally as she went along, without, of course, hurting her feelings by letting her perceive it. It would be right to 'deny' it upon principle; but there is an excellent practical reason why you should deny it. To do so is your only chance for knowing your duty to her; whether you have any or not, and if so, what it is. If you fail to 'deny,' you certainly do agree with error; you thereby raise a mist, which may be the very thing that hinders you from seeing what to do or say. Perhaps you feel a reluctance. This, if you had 'denied' the error, would perhaps have sounded out, simple and clear, as an intimation, such as: "Do not offer help; she is only a talker; the baby is all right; but she must always chatter." Given a tender-

hearted person, full of zeal for healing, and a sad tale, and a reluctance, the tender heart is sure to think itself 'selfish,' unless it offers help. Some unfruitful consequences ensue; either the mother is rude and misunderstands you, or she begins heaping work upon you; she proposes you should treat her mother, who is seventy, and her husband's step-daughter and her mother-in-law; or you find the case is not one you can deal with. That is to say: One error is the parent of many; you failed to 'deny,' and that brought a dozen more errors in its train. Or, let us suppose you are phlegmatic but duty-loving. You feel reluctance; you decide not to offer help. But had the command rung out, full and clear, as it would, if you had denied error, it might have been "offer to heal, you can do it;" and then you would have gladly and honourably obeyed. (As to the method you will see that in the healing lessons, we direct you to elicit or permit the fullest particulars of the case from the patient, and to 'deny' them all silently. This proceeding is proper about all error, at all times, whether you are officially engaged or not.)

(IV.) OLD TRUTHS TAKE NEW AND DEEPER MEANINGS.

In what other details can we help ourselves on towards Understanding? We can do it by following the same sound and sensible rules we were taught in the nursery and the schoolroom as guides to conduct. The rules were good enough; the mistake, so far as there was any, lay in those who taught them to us not realising the quickening, protecting, life-giving power of these rules. For want of this, they sounded dull, and made little impression on our minds; that things should do so, is exactly what is meant by saying we are in a 'negative' condition; and it is this negative condition which is the whole cause of human misery, individual and general.

BE TRUTHFUL.

One rule in Christian Science is—
Proclaim the Truth at all times.

And here is the same rule as given us in our childhood :
Always speak the truth.

We agree to this as a respectable sort of rule, and suppose, that when once we have gone so far as that, we have ensured our speaking all the truth required of us. Agreement so careless as this, amounting to indifference, will not secure vigilance. An eternal vigilance is the price of liberty. But who was talking of liberty? you may ask. Here is the connection between

Always speak the Truth, and

The price of Liberty is eternal Vigilance.

It lies in this: Directly you tell a lie, you agree with error; you put yourself in its power; you sign a blank cheque, which Error will fill up for any figures it pleases, and the first use made of it is to blind you in some way; that is the way error will take out the privilege you accorded to it; you will not perceive it; no; you have been made to give permission for your own blinding. That once done, you have given yourself away, so to speak. Now, that you may avoid doing this, you must mind you do speak the truth; and to form this habit, you must have a strong impulse of desire for it to start with, and not the indifference expressed by the careless "Speak the truth? Oh yes! I suppose I do." You will have this strong impulse, now that you have all the reasoning laid before you in this plain way. Never mind what has been your standard of truth, it will do you good to revise it, extend, improve it. You see now that, not only must you not tell a lie, actually volunteer a falsehood, or give an untrue answer, a direct lie, to a question asked, but you must not assent to anything untrue, either by being silent in voice, or by silent inattention. Just so far as you do give in to error, you pay for it, in not being able to get the truth about something you would almost give your very life to know; perhaps you want to heal somebody and seem to fail. There would be need for your expressing your wish in such terms, and offering such an extravagant price as 'your very life,' if you would but pay the only price

expected of you, and be truthful all along. All this is too elaborate to tell a child ; and so we give the rules only ; but oh ! if we could but make children realize that telling the truth will protect them and open their eyes to the right step. We cannot explain, for they could not understand us, even if it were right to explain ; but children have their own fountain of truth within, and a word of love from us will unseal it.

And now under the very head of speaking the truth must be placed the rule :

At every fresh puzzle, say silently, " I know the answer." That must seem more like untruth than truth, no doubt, until you think it over quietly ; then you will see that since All that is real is Good, and that a puzzle is not a good thing, and since our general rule is that what we have to do is to "affirm that Good is and so it will be," our duty towards any puzzle must be to say :

" I am Spirit and the child of Spirit, I cannot really be puzzled. Why ! What arrangement is there for puzzling Spirit ? None ; so if I deny the reality of there being any puzzle, that is only telling the bare truth, which is always my duty."

There is nothing beginners need more encouraging to do than this ; each one sticks at some little puzzle and comes to ask some supposed superior for the answer, thereby losing an opportunity for progressing in Understanding, for tasting the sweetness of it, for learning to "walk by faith and not by sight," until Understanding comes, as the reward of faithfulness.

"TO THINE OWN SELF BE TRUE."

One rule for progressing in Understanding is that you must avoid all consultation with others, except upon the footing of strict equality. This means you must not have a spiritual director, or father or mother 'confessor ;' nor must you play that part to any one else. Friendship, good fellowship, and sweet human presence are valuable, and do much to promote Understanding in all who can enjoy

them. But directly equality is abandoned, error has set in. For the only true footing is, that all are equally the children of the All Good. What error will set in? you ask. The influence of the stronger mortal mind over the weaker; there is always a long chain of influences which act through us and on others, if we open the door. It is impossible to play at equality where none exists; but nevertheless the young girl may know what her own duty is better than the wisest 'Mother in Israel' could tell her, and so may the youngest child. This is the sense in which we mean that the principle of equality should be cultivated rather than set aside, or suspended by such familiar home words as "Oh! Mary always expects me to tell her what to do. Dear little thing! she would be lost without me!" Understanding will show you that this is only too true; that you are crippling Mary instead of helping her; and that you would really help her, if you would silently affirm for her, as she nestles down on the footstool at your feet: "Mary, you know what it is right for you to do, and say and think. You are Spirit; your will is in harmony with the Divine will. Nothing confuses you. Your heart is full of love, and your thoughts are from the Mind of God."

You can say aloud before hand: "Now, my Mary, we will help each other by thinking, instead of talking so much." You will know when you have spoken to her long enough in silence, and very likely her first remark will be the answer as to what her duty is; or it may come to her, as you sit gently talking together. Always declare there is no puzzle; but that the All-good for whom you are at work, has so arranged things, that whatever you need, in order to carry out your programme of making Good manifest, is yours. This way of stating it will prevent all curiosity, vanity, competition, or any other personal and erroneous reason for action.

BE TRUE TO YOURSELF; act as your intuitions prompt you to do. If you think you have in you the power to do, trust to it. If you think another man or woman has power

to do, trust to your own judgment. This is also being true to yourself.

FOOLISH QUESTIONS AND HOW TO ANSWER THEM.

Persons who are evidently nice and sensible in many ways, often ask foolish questions, which amuse or distress us. Yet we have seen them succeed in healing, and in applying their Spiritual knowledge to that hardest of tasks, daily life.

It is often difficult to enter into the state of mind of a person who asks us foolish questions. But we must always try to help each other, no matter how insignificant the trouble seems. Fortunately, we have always a single word of good advice to give everybody who embarrasses us in this way. And it is, "You need to claim Spiritual Understanding; to say 'I have Spiritual Understanding and I can know for myself what I ought to do. I am not vain; I am not stingy; I am not afraid of public opinion, or of my relations and friends. I can as well learn how to judge for myself on this question as I could on anything higher; and, in fact, while such a thing can seem a question at all, I must be totally unfit to settle more difficult things.' All things can be settled in one way and only one, namely, by denying away all error and declaring Good." Now there is no greater error than to say, "I am too stupid to know;" that is giving up the effort altogether. Make haste and train yourself to right thinking. You cannot think what a source of danger to other people you are, until you have done so. The only danger is ignorance; it is selfish to be ignorant, and it is ignorant to be selfish; for it always recoils on you, sooner or later.

"The mills of God grind slowly, but they grind exceedingly small."

YOU MUST SERVE IF YOU WOULD KNOW.

You will very soon get into the way of managing your own thoughts. Then you will have a shrinking from merely 'knowing.' You will rather say, "let me know all

I need to use, but nothing I do not need for service." This is one of the meanings of "Give us this day our daily bread."

It means, in a Spiritual sense, give us just the information we need as we go along; may we have all our wits about us for the duty of the moment; all the love needed to satisfy people; all the memory to place us in the half-forgotten train of thought in which they still dwell; all the nerve; all the insight; all the will; all the self-command we need. In any circle of people, it is useful that a person who is known to be pretty widely informed, should say occasionally, that this 'daily bread' habit of mind is the only true way where intuition is concerned. But it is not knowledge of the measurable, quotable sort, which should be looked for as 'daily bread.' Each person has a right to instruction in Spiritual things: the way to think, the rules, what to do. But no person has a right to the results of another's Spiritual thinking; those results may not be accurate, though precious to the person who obtained them, and even accurate in that individual's own mind, because of the train of thought in which the beautiful idea occurred; and yet this train of thought may be too long, or too private to tell; we are usually taught great general truths through small private events; and it is the permitting, or enjoying and welcoming this which secures us spiritually 'our daily bread.' But my 'daily bread' is mine; not yours; it is not even a supply for me, beyond the hour and day in which it comes; it is nourishment, not store. Moreover, it is the right food for me; but I have no idea whether it would be suited to you.

One's own daily bread is always digestible; but a good deal of mischief arises from a disposition to feed at other people's tables.

LOVE YOUR NEIGHBOUR AS YOURSELF.

This becomes easy when, by Understanding, you are shown that it is your own self whom you hurt, whenever you feel less than kindly to your neighbour. Every bit of hatred or suspicion you cherish, is a block in the way of

Understanding ; and until you will consent to that block being cleared away, Understanding and you must remain comparative strangers. It is always yourself whom you hurt, when you hurt another. You hurt your own delicacy of feeling, your own honour, and so you are blunter and less quick to see truth. Well, and does this matter very much ? Cannot you keep just one pet error ? Ask a watchmaker whether he would consent to do delicate work with all his tools in order, save one, and that one blunt and broken. Ask Mr Edison whether he would care to carry on his electricity experiments, with just one of his wires or glasses or metals hopelessly out of condition, or wrongly selected. As to 'loving' your neighbour, there is always some state of regard for her that would be appropriate, and this will be shown you, if you will do your part, and deny away all desire for any feeling but the right one. You may begin to feel motherly, or pitiful, or quite calm and indifferent, as about a person who stands in no sort of relation to you, and to whom you are nothing ; or you may feel a great rush of love and desire to serve her. Take whichever comes to you. That calm indifference often lasts until, on some fine day, you find yourself face to face with her and an opportunity to serve her. Take it ; Understanding brought it to you and will show you exactly what to do. Beginners in Christian Science sometimes say to the teacher, "I can understand how it is possible for us to heal people we love ; but not strangers. In fact, I do not want to treat anyone unless I positively love that person." One would have fancied that this point was settled long ago by the 'moral' of all nursery stories about women like Ida Lewis in America, and Grace Darling in England, who constantly risked their lives at sea to save strangers from shipwreck ; for there is nothing plainer than that we have to do right, whether we like the people who would benefit by it, or not. But when beginners talk about only caring to 'treat' people they love, we have to suggest, "Perhaps you will never be able to heal anyone you love, until you have become willing to serve all and heal all. Perhaps the one lesson

“you have to learn is that the healing Life of God is willing to flow into all people. They who are strangers to you, are not strangers to God; it is you who make yourself a stranger to the Father-Mother, by looking coldly at the other children.”

Understanding may bring to you the power of forming a habit which will seem very elevating to some and very unreal to others; it is the habit of asserting mentally that your neighbour is a child of God, directly his name is mentioned. If it be a habit which seems to you one it would be beautiful and natural to cultivate, try it; of course it would be a purely private habit of yours; to tell anyone you were practising it would spoil it all; it would make everyone able to spy how far you were acting up to it; and that is a matter for your own heart, and the heart of the All-Good.

(V.) SOME NEW THOUGHTS THAT UNDERSTANDING
BRINGS.

Understanding will give you a disposition to answer new points and a readiness in answering them; a joy in the truth, and a fearless certainty that you are still in truth, however unexpected may be the thoughts you find yourself thinking.

Understanding causes us to feel great satisfaction with our office as revealers of Good and commissioned to prove that we are its children. When once perceived, the task seems so delightful; the best possible thing is always existing; let us make it show forth. So many of us fail for want of a programme, something we are really sure of. Here is the programme; and many is the simple heart for whom it will prove sufficiently well worded, just as “Make manifest the Good that is.” Progress in accepting and working with this programme confirms the perception that all evil is the absence of the True Self in a person, or the true state of affairs in circumstances. The wording of this should not lead anyone to mistake. If you are angry, the True Self of you is not manifest. How shall we bring it into manifestation? Declare that it is present and is mani-

fest. Does this mean, then, that the anger is that True Self? No; and if you are likely to fall into that mistake, you had better go through the stage of denying the fact of the anger; certainly, you must never omit the stage of Denial, if you are still likely to be caught by the sophistry of supposing, that whatever folly or error a person exhibits, you can turn it into sense and truth by declaring it is sense and truth. There are people so foolish as this. For their benefit, then, be it said, once more, that what you have to do is, firstly: deny that the folly or anger is real, or has any power; and next: proclaim that the person who is perpetrating it is, in reality, sensible and calm, and is a child of Good. Understanding will lead you to see, more and more, what a wonderful power and efficacy there is in knowing and saying this. You will begin by saying it laboriously and dutifully; you will progress to saying it so that it proves true as you speak.

Understanding will show you new ways in which to use truth; "our weapons are not carnal, but mighty to the pulling down of strong holds." (2 Cor. ii. 4.)

Understanding will prompt you to put no limits to what the Law of Good could be imagined doing, or on your own powers; you will put neither an upward nor a downward limit on them; you will neither say "I am sure I can" nor "I am sure I cannot," when you are face to face with a supposed difficulty. Of course no one who 'understands' asks or answers little cavilling questions such as "can you raise the dead?" or "could you think a negro white?"

Understanding will make you feel more and more that the preciousness of the large and simple truths of Christian Science lies not so much in their being realizable by everybody at once and fully, as in their power of clearing the air for everybody.

Understanding is sure to show out to you as a feeling that you are not under the old law or laws of mortality any more. Some simple incident may be what makes you aware of it; perhaps a friend grumbles at a set of 'hopeless circumstances,' and you find yourself able to see day-

light, instead of darkness. But you must remember, that if you had very little idea of the laws of mortality, you will perhaps not have a very marked sense of relief. Thus, if your poor head was filled with notions that humanity was under iron laws of cause and effect, operating as hereditary scrofula, madness and consumption, in yourself and all belonging to you, the relief of learning that it is possible to live above all that, will be vast. But if you never heard of any such things, you may be in the amusing position of having to make acquaintance with error and part from it, at the same moment. It will become plain to you that you must give up medicine, glasses, appliances, and crutches.

It will also become plain to you that all these go along with a particular state of mind ; and Understanding alone will tell you whether this (in a patient or friend) would be affected by giving up the external sign of erroneous thinking, or not. Sometimes the sign carries off the state of mind, and sometimes has to be the last point abandoned.

Understanding will make you see all worldly knowledge at its true value ; this may cause you to rate it higher or lower than you have hitherto done ; you may come to see that the skill of your grocer or your baker really indicates for him, at his stage of development, a great progress in making manifest all the Good he can ; it is really his way of doing his share. Or you may come to see he is a mere egotist all the time ; and so on with all other human beings and their doings that come within your ken ; whether it be as a new judgment of familiar ones, or as an estimate of a new subject or book ; the intellect you have hitherto used as the beginning and end,—all you had to judge by,—will lose itself in light, and very wonderful will the result be.

Understanding will most likely give you a perception of the immense Symbolism of things ; this means that you will see how everything which goes on, stands for something else ; has a double meaning, as it were. There is no richer page of experience of this sort than the proverbs of all nations afford. Almost every proverb involves symbolism,

or the way in which one law runs through all manifestation. "Lazy folks always take the most pains," means that Spiritual unwillingness has to be made up for by clumsy material efforts. If you are the person to benefit by this hint about symbolism and proverbs, it will suffice; if not, pages would do no more for you; and the symbolism of all things is not something it is essential you should enjoy, though it is a great fact.

Understanding will prompt you to rejoice in even 'an idle moment,' when no duty or call seems to invite you to declare what the law of Good is; for you will feel able to fill that moment with a proclamation of it, which you make, not for a set purpose, but for pure rejoicing.

Understanding will give you great enjoyment in Silence and in being silent; a belief in the value of it; it will become natural and delightful to you. It has been often observed, that silent people grow cheery and chatty, and also that garrulous, chattering people grow calm and careful in speech, as a result of studying Christian Science; and it is always added, that this is because everyone becomes harmonious, on accepting harmonious and true doctrines. Granting this, we still repeat that Silence becomes precious as Understanding increases. The opposite state of affairs is when persons are never easy except in company; they may behave silently, morosely, badly, or be talkative, ingratiating and vain; but the restless desire for company and to have something going on around them, is the best contrast which could be given to the kind of silence that Spiritual life needs and welcomes.

Silence will open faculties as nothing else will. You need not force silence, or think ill of yourself for not enjoying it, if you do not; always be natural. Still, if you should come to value silence, it will be strange if faculties you little suspect do not rejoice you. One is that of having insight into the state of everyone you meet, not for criticism, but so that you may say the right word to them. Material people have no insight. It is fair to infer that silence developes Spiritual power, and is de-materializing.

Understanding will show you that duty is always the most de-materialising agency you can employ ; and that of course, any real duty, however 'material,' will do more for your Spiritual life than any silence procured by neglecting that duty. And let us also say, that people are mistaken, who rush morbidly from 'duty' to 'duty,' for fear of being 'selfish' if they stop to think ; an occasional silence would show many a seeming 'duty' in its true light of a morbid excitement.

Understanding will probably give you power to heal. Teachers say it certainly will, and usually devote all their energy to expanding the theme ; they esteem it to be the main topic,—what they have undertaken to teach,—and say little about character and all the other signs of Understanding we have just been enumerating. But the fact is, it is very hard to say that Understanding and healing power always go together and measure each other. It is easy to find a person who has done a great deal of healing, and yet merely repeats the early sentences of Christian Science lectures, and has no insight of any kind. The Spiritual blankness of many healers is very remarkable. They are kind, simple, superficial people, as easily bored by anything deep as all the other people of their sort who are not healers. It is also easy to find people with remarkable insight into the value of Christian Science to the world, its power to change character, society, everything and everybody, and who have very little power of healing. This should not perturb anyone ; nor would it, unless power to heal were the one object of the learner's pursuit, the one test set up for the truth of doctrine taught and mastered. It would really be more reasonable, broader, and less disappointing, to hold out the entire assemblage of

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to the learner than to permit healing to usurp their place. We have no reason to be less frank than St Paul, or narrower in our aim. If we take up the Christian pro-

gramme at all, why not go back and see what it used to include, and then say whether we ought to limit the fruits of Understanding to healing power, or not ?

St Paul says (1 Cor. xii.): "*Now concerning spiritual gifts, brethren, I would not have you ignorant . . . there are diversities of gifts, but the same Spirit . . . For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit . . . faith . . . the gifts of healing . . . the working of miracles . . . prophecy . . . discerning of spirits . . . divers kinds of tongues . . . the interpretation of tongues . . . apostles . . . prophets . . . teachers . . . miracles . . . gifts of healings . . . helps . . . governments . . . diversities of tongues.*"

Healing has attracted most attention, because health is what everybody wants, and comprehends ; to practise healing is evidently benevolent and necessary. But every other gift mentioned by St Paul has been either imitated or misused, until regarding Spiritual gifts as shut away from attainability altogether has come to seem the only way to keep up any respect for them. But we, who are now studying Christian Science, are logically bound to admit St Paul's words place them on the only possible footing (not necessarily in order of precedence), as all proceeding from Spirit and all likely to come into manifestation, directly Spiritual cultivation is followed with a view to Spiritual power being attained.

For the sake of the effect of St Paul's words, it is a pity that the epistle is broken just where it is, by the ending of the 12th and beginning of the 13th chapters. For what he wants to say is, that Spiritual gifts are nothing compared to Love, which is here called "charity." "*But covet earnestly the best gifts : and yet show I unto you a more excellent way.*

"*Though I speak with the tongues of men and of angels I am become as sounding brass, or a tinkling cymbal.*

"*And now abideth faith, hope, charity, these three ; but the greatest of these is charity.*"

A SHORT ACCOUNT OF LECTURE VI.

The evidence of this unseen order of things is the Inner Witness. It may dictate any kind of conduct ; but we must not on this account, impugn the motives of persons who say their deeds are suggested by the Inner Witness; for true motives are never ascertainable in ordinary life. We ought always to take the highest ground about the Inner Witness.

How has it usually been presented to us ? As Conscience ; and this presentation has been good, but too limited ; it is like one half of the truth ; and we want more ; we want the other half. As hitherto presented, Conscience is like 'school,' not 'home.' But we should read John xiv. 17, &c. This Inner Witness is the Comforter ; and is enough for all. We need but simple equipment to start with in our Spiritual life ; but must gather great store as we go along.

Let us test our growth in Understanding, by turning to the Bible. God is Spirit means that all Love, Life and Good are of God. The Being of God is indescribable ; but a statement of Being helps beginners. So we go over some of its points : God is Love ; we are the children of God ; there is no reality in evil.

See what St Paul says to the Romans ; but read nothing, if it wearies you ; be kind to yourself ; being able to follow the meaning of the Bible is one step ; but there are other early steps in Understanding ; it comes by faithful serving.

To be faithful, 'watch ;' train your memory not to betray you in daily trifles ; this will give you one sort of presence of mind. Deny error, on being told invalids' stories ; or you will fail to know what is the next thing you should do for them, because you feel either selfish, or are phlegmatic.

Claim Understanding. Do not disparage it.

Many of our nursery rules were good, and gave us Christian Science ; tell the truth ; and so get liberty ; or yield to error and be blinded. All this is too elaborate for a child, so we give the rule only : tell the truth.

When faced by a difficulty, say silently you can answer

the puzzle. But desire knowledge only for action. This is one meaning of "Give us this day our daily bread;" seek that only, or disharmony is likely; beware of apprehending more than you can deal with. Deny away all barriers between you and utility.

What Understanding will need or make you do.

In consulting with any other person, you must keep a footing of strict equality. You should give up glasses and appliances. You will gladly use 'idle moments' for Spiritual rejoicing. You will gladly say that God is the Source of all wisdom, and that there are no limits to the power you can have. You will find that the truth of Christian Science clears the air, and relieves you from the weight of old laws; this relief you realize according as you were under them. You will find yourself able to answer new points and re-value worldly knowledge. Understanding may make you perceive the symbolism of things; it is shown in the proverbs of all nations. Understanding will make you know and be glad that the office of us all is to be Revelers of Truth.

Evil means the absence of the True Self; *e.g.* in anger, declare the True Self present. But the anger is not that True Self; and if you are in danger of confusing it, first 'deny.'

Among new ways to use truth are enjoyment in silence, and harmony; the opposite is a restless desire for company. Silence opens faculties. But never neglect Duty to get Silence, or Silence for morbid 'Duty.'

Understanding may bring you a habit of saying your neighbour is Divine, or may give you power to heal, which is commonly esteemed the chief matter in studying Christian Science. But healing power and Understanding do not go together always; and the original Christian programme included many Spiritual 'gifts.'

I Cor. xii. "The greatest of these is charity" (which means love and good will to all).

THE CHERUBIC PILGRIM.

The following extracts are from a book of the above title, by Johannes Scheffer, born at Breslau in 1624, died in 1677. Scheffer was at first a Lutheran, then became a Roman Catholic. The translation is by Ebilatis Scherb.

- "God's Spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to him unclose."
- "The soul wherein God dwells—what church can holier be?—
Becomes a walking tent of heavenly majesty."
- "Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn."
- "Could but thy soul, O Man, become a silent night,
God would be born in thee, and set all things aright."
- "Ye know God but as Lord, hence Lord his name with ye.
I feel him but as Love, and Love his name with me."
- "How far from here to heaven? Not very far, my friend.
A single hearty step will all thy journey end."
- "Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."
- "The Cross on Golgotha will never save thy soul,
The Cross in thine own heart alone can make thee whole."
- "Christ rose not from the dead, Christ still is in the grave,
If those for whom He died are still of sin the slave."
- "Hold there! Where runnest thou? Know heaven is in thee:
Seekest thou for God elsewhere, His face thou'lt never see."
- "In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat."
- "Whate'er thou lovest, Man, that, too, become thou must:
God, if thou lovest God; dust, if thou lovest dust."
- "Ah, would the heart but be a manger for the birth,
God would once more become a child on earth."
- "Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it."

WHAT WE INHERIT.

(Seventh Lecture.)

"If we follow our Healer, we must needs leave our diseases and sins behind us: all such things tie us down, as it were with bands, . . . but with God's help . . . we may honestly say to the Lord, 'Thou hast loosed my bonds, I will offer to Thee the sacrifice of thanksgiving.'"—AUGUSTINE, BISHOP OF HIPPO.

"Who forgiveth all thine iniquities; who healeth all thy diseases."—PSALM ciii. 3.

[Who giveth thee truths in place of all thine errors.]

[Having provided simple fare for our simpler readers (see our Home Healing and our Simple Plan), as well as ample general Directions (which apply equally well under any plan or 'formula' of Spiritual Treatment), we shall have no scruple in continuing our regular series of papers, in as philosophical a style as the depth of the subject may seem to demand.]

A SICK person is holding some error in the conscious or unconscious mind, derived from some source. It has been found a help to healing, if besides naming the error and denying its power, you can at the same time name the 'source' of the error and deny its power, too. There are some very evident 'sources,' and these have been called

THE FIVE AVENUES.

These sources of error are very easy for you to think out for yourselves, and therefore very easy for you to recollect.

Even a baby born and reared in a wilderness, would pick up some ideas from its Parents; and some of these ideas would be (i.) little hobbies or peculiarities of its parents; while others would be (ii.) what the whole Race believes in, and not those parents only. We sometimes call these for shortness (i.) 'parental beliefs,' and (ii.) 'race beliefs.' Then, as that Baby grew up, the day would come when it would begin siding with, or against ideas; thus, a baby sides with self-guidance, if it stops crying for food, when its mother

says : "you shall have it in a few minutes, darling ;" and it sides with greediness and subjection to appetite, when it disregards her kind words and re-assuring smiles, and goes on crying, snatches the food when it does come, and gives her no pretty smile of thanks for her trouble in preparing it. It is moments of choice like this, which make it possible to say "the third source of error is the patient's own self ;" and we call the sum total of mistaken choice (iii.) 'personal sins.'

(4) If that baby grew up in the wilderness, it might be possible for you to say "it has no companions." But imagine such a little scene as parents and child all working to hollow out a tree, so as to make a boat. They would be working as companions, would they not ? and as companions, they would use towards each other the same play of character that other companions do : the fairness or unfairness in sharing labour, and giving each other credit for it, and for ideas ; there would be things said and done as fellow workers, which would never come out as (i.) between parent and child, or as (ii.) mere members of the Race ; or (iii.) by the choice, more or less conscious, of the child-Soul, electing to go this way or that way. We say, then, that the fourth source of error is companions ; surroundings ; the latest comer. And, of course, the case of the child reared in the wilderness is an extreme one ; we selected it merely to show that (4) 'surroundings' and 'companions' may be represented on the very meagrest scale, and yet be there. In the life of an ordinary child, who is reared where new people come and go all the time, you must reckon on 'surroundings' as having played a great part ; and so you must in the life of every one. (You may possibly go patiently through all the other 'sources of error,' only to discover, at the end, that the person who caused the illness, was the lady who called to ask you to buy some concert tickets ; she was exceedingly nervous and brought with her an atmosphere of fear ; the patient was very sensitive to it, and to her, and to a whole bundle of other errors, which she just happened to call into activity. Result : Violent cold in the head ; slight delirium, &c.)

Now as to any further source of error, what shall we say? Who else is there? We have taken (i.) Parents; (ii.) The Race; (iii.) the patient's own Self; (iv.) the Surroundings or companions or the latest comer; that gives us four sources; is there any other? Well, do we not often say, that many persons teach Christ healed because His very Presence cast out the error? Does not this seem to indicate that (v.) any healer, whose mere presence does not suffice to heal, must be regarded as a source of error? It is best to consider the healer thus. Moreover, this gets over the difficulty of encouraging A, who is ill, or weak, or impure, to act a healer's part. In Christian Science, by silent treatment only, A may safely try to heal B, if he will say to B 'No error in me can reflect upon you.' And where there is one A, who is downright sick or ungodly, yet longs to speak the healing word, there are all the rest of us, who are a shade or two better than A, but are as much in need as he is of saying to B, "No error in me can reflect upon you."

These five sources of error are sure to have brought error to every patient, in every country; and even if you know just what error is causing the illness, you can rarely know, off hand, through which of these five sources it reached the patient; and therefore you must consider that every error reaches the patient through all the five.

Parents. We need not say any more about them; we all have some ideas about the way parents affect children.

The Race. Perhaps you have never considered that there are great general beliefs, held by the whole human race. For example: you will drown in water; you will burn in fire; you will be killed, if you fall from a height. *We* may know that man can swim in water; but a baby does not; and you might have to heal a baby of some disease, brought on through 'fear,' the 'fear' being that it was pitched accidentally into the water, and never got over the shock. It was far too small to entertain any theory; it was a victim to a Race-belief. This will be true, if you prefer to imagine that it was not accidentally pitched into water;

but that the shock was merely that its mother, while bathing in the sea, had her darling carefully handed to her, and dandled it in and out of the water, smiling so cheerily all the time, and trying "to make Baby like it." You can select other examples which may seem to you better illustrations of Race-belief.

Self. This is so well known as the source of all error to everybody, who has any ideas on character at all, that it is only necessary to say, we must bear in mind that we have Free-Will as part of our Divine being ; otherwise we should be puppets. For further thoughts on the subject, you should, from time to time, study some of the books given in our list.

Surroundings. The power of environment, as Herbert Spencer calls it, is rather a modern, fashionable idea ; common place minds cannot be got to make enough allowance for it ; superior but weak people are inclined to think themselves the helpless victims of it. The fact is, it does and it does not matter, what your surroundings are. In 'mortal mind,' or human thinking, it matters cruelly, terribly ; but, if you proclaim yourself Spirit, and claim the rights of Spirit, you cannot be held by surroundings ; you are led inevitably to control them, instead of their holding you ; and no error from them has power over you.

The Healer. Always make provision against any error in the healer being handed on to the patient, or encouraging whatever error may be already there.

These five sources of error are so often spoken of as The Five Avenues, that you must turn back to these pages and see what we mean, and how we picked them out, if you have forgotten when we speak of them as such.

WHAT WE INHERIT.

"Wrong ideas about Sex" form the substance of this first treatment, because every patient has sex ; has been born of parents ; and born into a race, which has ideas on Sex. This would be true of a baby born of parents

dwelling in a wilderness, who had seen no human face but each other's for years before the child's birth ; and true of the baby who grew to manhood with them, in that solitude. "Wrong ideas about sex" are sure to prevail in every country, and differ very little in essence, however much they differ in appearance or degree ; thus, the Indian squaw and the well-bred American woman seem far apart, and so they are ; but the essence of the error they both hold is the same.

The same reasoning as that which made us place Parents as the first Avenue for Error, makes us begin our Healing by denying away the power of Errors connected with Sex. The first thing that happens to a person is birth, and around it errors are sure to have gathered. The one thing certain about every person is, "You were born ; you have some feelings or opinions about sex, some of which are sure to be erroneous."

Everybody has been born of parents. Everybody believes those parents 'gave life' to their child. But we know that God alone is Life, or gives life. From the Spiritual point of view, the description 'parents give life to their child' must be a wrong one. The same train of thought that would express itself as 'parents give life to their child' would find itself saying in a few moments, 'and therefore parents should be so careful to hand on pure blood, and right ways of thinking ;' in short, we arrive at once at the idea of Heredity. Now in mortal mind, or our non-spiritual way of thinking, Heredity obtains ; it is quite true. Let us take a simile here, which may make clear to you in the name of what kind of reasoning or sense you can deny Heredity. If you were running along, and a bear were after you, in a few minutes you would be caught ; but, if by some power you became a bird, and rose up into the air, that bear would come shambling along in vain. If you will claim your Spiritual rights, you are at once swung up above where the belief in Heredity can affect you. So long as you believe in it, it has to come true upon you ; and there may be cases which cannot break loose from the error ; but that is, of

course, to be understood, in every department of life and knowledge; and we cannot delay the statement of plain rules, because there are exceptions to be found.

In connection with our human birth, there is, then, belief in the power of Heredity for us to deny away. And if we are really anxious to go to the root of the matter, there are other facts we must face. Probably we all know there exists a wide-spread opinion that the exercise of the physical functions of sex is something which is as much a necessity to human beings, as food or sleep; those who say so, always speak of man's being as having no Spiritual basis whatever; and there is no fitter motto for their creed, than, "let us eat and drink, for to-morrow we die." Most people give in their adherence to the belief that they are completely under the law of physical sex; few make any effort to think clearly; more make some effort to adopt some slightly higher standard, so far as conduct goes; but they do not feel able to put much heart into their effort, because they are so uncertain as to what 'nature' really does prescribe.

[Here our readers will part off into two sections; one asking merely for practical directions what to do so as to secure purity of sexual life and thoughts; the other asking for any amount of theory we may have at our command to explain the Sex-element in human nature; for it has often been worshipped (as in the ceremonials of India, Egypt, Greece, and the whole of the ancient world) and also decried among the self-same nations as the key to Man's degradation.]

Christian Science teachers love the quotation, "As he thinketh in his heart, so is he" (Prov. xxiii. 7); and agree in saying that "all illness is the result of wrong thinking." Both these sayings are perfectly true; but they have a far deeper meaning than the people who quote them so glibly are usually disposed to grant. Now let us remind you of what you have very often read in religious or philosophical books: "Man has an animal nature; a human or practical everyday nature; and a Spiritual or Divine nature." That

statement might be better expressed ; but it will do very well for our purpose. We teach in Christian Science "you are Spirit ; to know this is to be well and happy." Why so ? Because if you live in the thought that you are Spirit, the other parts of your nature will fall into their own harmonious places, and work properly ; whereas if you secretly believe you are an animal, you will soon show your thought openly ; and when a human being holds this thought, it means disharmony, the giving over the reins of government to hands which ought not to hold them. People who despise physical sex and hate it, are as much in the wrong as people who believe (consciously or unconsciously) that it is the chief thing in nature ; and the mistake is just as sure to show out as inharmony or disease in the one case as the other.

Fear of sex, or dislike for it, will disturb mind and body at the age when childhood is passing into manhood or womanhood. Sometimes the girl will dislike being a girl and wish she were a boy ; sometimes the growing lad feels as though a tremendous power were taking possession of him, which he does not comprehend. Headache, restlessness, sadness, spasms, bad dreams, and many other troubles, even all through life, are due to this fear of sex ; and may be cured at once, or kept at bay until the young creature's will is stronger, if you will give silent treatment denying fear of sex and affirming its Spiritual character. "God is in your sex as in everything else" is a saying which has helped so many people that we give it here ; it seems to them to be the truest, wholesomest thought they can possibly hold, and to contain a cure in itself ; and so it does. For, by the Power of the Word, holding your Sex as Divine will make it yield you its highest possible lessons and meaning.

(Just as "there is no evil" means : "there is no separate law of evil which compels you to do wrong ;" and does *not* mean : "do as much wrong as you like ;" so "God is in your Sex as in everything else" does not mean "you may be as immoral as you like.")

According as you hold the thought of Sex, so will it be to you; the savour of death unto death, or a savour of life unto life. If you hold that it is the sign and symbol of a truth which, though it looks a 'mystery' now, will become clear to you, as you grow in knowledge of Divine things, you keep the door constantly open, by which lovely teaching may enter; you keep the lamp trimmed, in which the light from above may some day burn. When you do not understand a thing, respect it and leave it till you do. The words in Romans i. 20 may be applied to whatever we do not understand in the Universe: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." The symbolism, or representative character of all things, strikes some minds profoundly; and to perceive it will sometimes put a person on friendly terms with nature, who had hitherto railed against what seemed inexplicable.

And now, having spoken of sex as capable of being looked at in a high and Spiritual way, we have some other sayings to give. Readers can take or leave them; but must give days or even months of humble, patient thinking, if they would fain reconcile all that we present for consideration, and obtain a complete grasp of the topic.

If you want to deal rightly with sufferings produced through 'wrong ideas about sex,' you must be prepared to face the fact that sexual attraction is a gigantic piece of mesmerism or deception. (We explained Mesmerism somewhat in Lecture V., on Faith.) We constantly use phrases such as "the arts of the seducer," and do not see that we are half aware we mean such a man is a mesmerist; we think the women so led astray must be terribly wanting in morality, yet we call them "sadly deceived;" and still do not perceive that we have uttered a greater truth than we are aware of. Women who habitually subjugate men, use this mesmeric quality; and we call them by the polite name 'fascinating,' when we should often prefer to use a harsher term and be nearer the truth.

Practically, then, treat sex as part of the animal nature,

the lower Ego, the mortal self, and as such, deny its power ; then affirm the Spiritual nature of Sex, and as such, affirm its power and harmony.

Does all this mean, then, that we undermine marriage, and desire to stop the continuance of the race ? No ; but it means that about Sex, as about every other topic, (i.) there is a reality which we might know, and (ii.) this reality can only come into manifestation, or be shown to us, according as we deny away error and affirm truth. You must give up all (error), or you will not get all (truth). The errors you have to deny about birth are (i.) that the sensual appetites of the parents could give 'life' to their child ; and (ii.) that the child needed any such 'life ;' being, as it always was, Spirit, and born of God. This will take some thinking on your part, certainly. To say all that could be said, would take volumes.

There is a third error about the sexes ; concerning it very little is said or thought ; but consider it well ; it includes (1) the common belief that woman is inferior to man ; and (2) the corresponding belief that man is a cruel tyrant and woman's worst enemy. So it seems in mortal law ; but, if you will only rise above that, into Spiritual reality, you will find a different state of affairs.

Dwell as long on the topic of Sex as you please, and you will find that every error comes under the head of sensuality, heredity, or theory of woman's inferiority. Other writing in our pages or book list may help you to think out one or other of these heads. This chapter has to sketch out a train of thought, and not to fill it in.

This treatment is the first of a scheme which proceeds as follows :

You take the set of errors about sex on one day ; the set of errors about sin, sorrow, sickness and death, the next day ; the set of errors about personal sins, the third day ; the denying away of fear, the fourth day ; of weakness, the fifth day ; and on the sixth, you bless and strengthen the patient, who by that time is well ; such being the six stages a patient is said to go through, whether the cure

take one minute or a year. We are obliged to put it down in days, for the sake of shortness ; many cases do go on precisely in this style, day by day.

We purposely give this rough sketch of what will probably happen, in order to increase your interest in our longer account of details.

Now clearly understand, that while a specimen of perhaps every known illness has been healed by following this plan, and while it is true that "it will do for all cases of illness," this is said to encourage you to try, in contradistinction to puzzling you and frightening you away, by large considerations which, as a beginner, you cannot master. No healer says just these dry words ; but many a one has begun to use them, and found them expand into all that was necessary and beautiful. So waste no time in quibbling about the faults they seem to have, or the words which would do so much better than these, or the way in which one case will be cured in five minutes, while another will take five months. But pick out some case which you are free to treat, and begin. By the time you have worked according to this method or our "Simple Plan," on six cases, your questions will be worth answering ; and by the time you have cured sixty people, you will probably not have any questions left to ask ; for you will inevitably have found answers through the Spirit.

Now let us take up the first day. What are we to do ? "Take the set of errors about sex ; Deny them away ; and then Affirm good." Now that we have explained how every error may come travelling along the Five Avenues, you would of course see at once "I must deny errors about sex as they come travelling to the patient from (1) parents, (2) the race, (3) the patient's own self, (4) surroundings, and (5) myself, the healer."

We will suppose your patient has dyspepsia. Consecrate the occasion in the way you find most helpful. Call your patient by name. Then pause. Then begin : "Dear P,

"*1st Avenue*, no belief of your parents in Sensuality has any power to reflect this condition on you, which is called

dyspepsia. And no belief of your parents in Heredity has any power to reflect upon you this condition which you call dyspepsia. You are not suffering from their sensuality ; for you have inherited nothing from them. I deny the power of inherited evil over you.

" *2d Avenue.* Dear P, no belief which the Human Race holds about Sensuality being connected with a child's birth, has any power to reflect upon you this condition which you call dyspepsia. Nor has any Race-belief that children can inherit from parents, any power to reflect this condition upon you, which you call dyspepsia. These mistaken thoughts in the whole human race have no power to reflect any mistake or error upon you.

" *3rd Avenue.* Dear P, no belief of your own in Sensuality has any power to show forth as what you call dyspepsia. You are not sensual. You never were sensual. You do not believe in sensuality ; you are free from the errors which are called lustful passions and sensual appetites. No belief of yours that children can inherit weakness from parents, can reflect upon you this condition which you call dyspepsia. You do not believe you inherited anything from your parents.

" *4th Avenue.* Dear P, no belief that people around you hold about Sensuality ; or about children inheriting from their parents, has any power to reflect upon you this condition which you call dyspepsia. I deny the power of people's thoughts to reflect error upon you. No one's thoughts have the slightest power over you. The errors of your surroundings have no power over you.

" *5th Avenue.* Dear P, no belief of mine in Sensuality or heredity has any power to reflect upon you this condition which you call dyspepsia.

" Dear P, listen to me. I affirm that you are free from the power which Sensuality and Heredity seem to have. You are free.

" Dear P, God is your Life ; you cannot fear death, or yield to death.

" God is your Strength ; you cannot show out weakness.

"God is your Truth ; you cannot show out any error or mistaken way of thinking.

"God is your Purity ; you cannot be sensual, or show out anything which seems like the result of sensuality.

"God is your Father and your Mother ; you are the child of Spirit ; and Spirit cannot suffer.

"Dear P, you are the child of God ; and I affirm for you that you are above all that seem the laws of error and matter.

"God is your Peace."

You can dwell as long as you please on any one of these headings. As a rule, you should finish that part of the treatment which consists in Denying the errors before you begin the part which consists in Affirming truth. If you do not quite see why, perhaps it would be well for you to study afresh Lectures II. and III., on Denial and Affirmation.

Do not fear to use this treatment on Sensuality, however unsuitable it may seem to you ; for even the purest minded people are likely to be suffering from Sensuality as reflected upon them from others, often from utter strangers, whose thoughts they absorb unconsciously. The only safeguard against this unconscious absorption of mortal thought is Spiritual thinking ; people must have it explained, and then strive to do what they have learnt to be right. No one 'absorbs unconsciously' who is aware of the True Self, and preserves a sense of its reality. All others live in a dream, and so living, have no choice but to let anything and everything project itself into the dream.

DECEPTION.

(*Eighth Lecture.*)

"Ye shall know the truth and the truth shall make you free."—JOHN viii. 32.

"As for us, we are called to a higher life, we ascend to a nobler standpoint, and brace ourselves in a manlier school; and why, but because we are bidden to strive for a life like that of the life of the spiritual and bodiless powers."—ST JOHN CHRYSOSTOM, PATRIARCH OF CONSTANTINOPLE.

WHEN we sketched out our six days of treatment, we put, on the second day: "Deny away errors connected with Sin, Sorrow, Sickness and Death." Yet the heading of this lecture is Deception. How is this?

It means that everything which can be brought under either Sin, Sorrow, Sickness or Death is error; and error is deception; it is a deceiving of yourself or of others. And all deception, or error, or mistake can be brought under one of the heads Sin, Sorrow, Sickness or Death. Another way of putting this is to use the expression 'mesmerism,' which we have explained in Lecture V. (on Faith). We can say that Sin, Sorrow, Sickness and Death are race-mesmerisms; great mistakes through self-deception, or in thinking, which the whole race makes. We also said (VII.) that the group of feelings which lead the sexes to unite, and whose result is the continuance of the race, is a piece of mesmerism; it is; it consists in misapprehending something, a series of thoughts and procedures. So gigantic is it, that we devote one day, and that the first day, to denying away its power. Having done so, we neither mention that train of thought to the patient on the second day, nor do we need to say anything more about it in this lecture, so far as theory is concerned. But since, according to our principles, all current ideas on Sex are false, and since the denying away of error gives relief, you will probably find your patient all the

better for your denials ; she is cheery, and is convinced she is going to be cured of her dyspepsia. The treatment you gave her against Sensuality was really a denial of Matter, expanded into the wording you used. To-day's treatment is going to be a denial of Evil, expanded into suitable wording.

We are aware that numbers of cases are cured by healers who do not see the scope of their Denials, either as a piece of self-training, or as applied in treatment against Sensuality and Deception. But that is no reason why we should not put the thing as plainly as it looks to us, and as the public will allow us to put it. We are also aware a great many persons think that when their teacher told them to "treat against Deception," it meant deception in the narrow, everyday sense of being taken in by lies, and false promises, and miscalculation in affairs. Some teachers have told me they think this impression is the safest to leave on the mind of most students ; because so much as that they can accept and therefore use ; whereas they would only quarrel with the larger view ; and making a stumbling block out of it, would not begin to work at healing and so would learn nothing, and fail to progress in Understanding. Learners, make no stumbling block out of anything that we tell you. There is always a Divine reality to be known ; and all we do is intended to put means into your own hands for arriving at that Divine reality.

On the topics of to-day's lecture, we suggest this thought to you : Is it easier for you to think that man made death, and that by declaring it an error, he can gradually free the race from it, or to think that God made it ? And why have we the words "the last enemy which shall be destroyed is death" (1 Cor. xv. 26), if not to tell us what to aim at ; what it is fair and legitimate for us to think of aiming at ?

This set of errors about Sin, Sorrow, Sickness and Death is one the child can no more help being born into than it can help being born into the group of errors about Sex, which we dealt with yesterday. The Race believes in death. How do most people reach death ? Through injury or sickness.

How does injury come? Through believing in matter as law-giver and master. How does sickness come? Through believing in matter as able to feel and suffer.

Sickness comes through believing in matter; believing it exists and can feel; sickness also comes through sorrow. Sorrow involves a belief in matter, or a belief in error. When your sorrow is about death, believing your dear ones are 'dead,' you think you have no means of recovering from the sorrow. Now that is not true; many noble people show it us every day, by living on from the Divine centre of their Being. For the present, Mankind will not hear "Death is an error," but insists, as though upon some advantage, that Death is inevitable. When we are all wiser, we may perhaps come to see in what sense "there is no Death." Meanwhile, it has always been considered wise and kind to distract a person's thoughts from any morbid fear of death, or from constantly dwelling on the idea of dying; and the same will doubtless be thought commendable in giving silent treatment. Any one, therefore, may admit the usefulness of denying the power of Death as a matter of continual fear, who, nevertheless, cannot conceive how "there is no death" could be uttered as a statement of belief by any sane person.

Sorrow may be due to a belief in error, such as mankind would be willing to call 'error.' There are errors which nobody wants to dispute are such; among them are misunderstandings; miscalculations in business and affairs; speaking the wrong word to the wrong person; blunders; cruel tongues; spite; baseless dislike; prejudices; these are some things which cause sorrow, and which nobody is concerned to say are worth having in life, or inevitable; (they think death is inevitable). That is to say, people suppose that life is sure to contain a certain amount of all these disagreeables; but each case is called an error, when it arises; and efforts to prevent such things are thought to be reasonable.

Sorrow arising from such errors is very removable; and so are the sicknesses which are the out-picturing of such sorrows as these.

Sorrow arising from love-troubles must be mentioned in a section alone. We have already said that the feelings which incline the sexes to the union whose result is the continuance of the race, is a kind of mesmerism. There are many ramifications and variations of this. Take the case of lovers suddenly disillusioned. Something broke up the mesmerism; they saw they were utterly unsuited to each other, and agreed to part. This is a thing to be thankful for; any shattered, disturbed feeling should be dealt with as you would deal with any other shock. (Deny it all away, and Affirm all wholesome, strengthening Spiritual power.)

Take the case where the lovers were happy till some one came who fascinated one or the other, and broke up all their happiness. The only safe-guard against this is Spiritual power; the twain must hold each other as Spiritual; then no fascination can be exerted on them; it would be powerless; and would even feel warned off, and not attempt to disturb them.

Take the case where an innocent nature is pursued and disturbed by a vexatious person of the 'fascinating' quality. Spiritual power alone can help.

Take the case where what we call insanity appears to have possession of a person. This comes under the head of 'sorrow,' if anything does. You will recollect that (in Matthew xvii. 21) there is an account of a lunatic whom the disciples brought to Jesus as incurable; He told them it was their want of faith, and added, "Howbeit this kind goeth not out but by prayer and fasting." Since this was all the instruction given in public about treating lunacy, it may be taken as a guide for what we can give here. The necessary teaching will be given you by the Spirit.

Meanwhile, if you have any persons to deal with, whose conduct bewilders you, declare (as in the treatment we are about to write down for you) that 'no error' is holding anyone from showing forth the Divine self. (For you may even be contributing to the confusion yourself.) The most elaborate descriptions we could enter into of causes and

effects of lunacy, would be but 'a study in error,' after all ; and though we frankly admit this detailed information will be necessary before some persons can heal some cases, we also boldly state that some other persons will be able to heal other cases with no more equipment than we give here.

Now we have explained pretty clearly, we hope, that we regard everything not good and happy as so much error, deception, delusion, mesmerism, lunacy, mistake. You may have to dig deep, and fly far and wide, as your soul tries to take in all this. You may have to learn how very elaborate error's ways are, before you can deny it away ; or you may be all the better able to deny it away for not knowing anything about it, but only knowing the All-power of God and the All-sufficiency of Christ's work in showing this for you to imitate.

The business of this second day's treatment is, then, to undeceive the patient. You know, by a dozen little incidents, that if you can only open a person's eyes, she is far more likely to see what she had better do than the best counsellor you could procure for her would be. This step is in action what healing is in illness. She will heal herself of the error that was holding her, if you loosen its hold by your Denials in silent treatment. This is the very thing you are now going to do. You are going to tell your patient that her dyspepsia could not be caused by beliefs in Sin, Sorrow, Sickness or Death. You have to go over the whole list of them ; because, as you will recollect, we agreed that you are supposed not to know the 'cause' of the dyspepsia. It is sure to be error of some sort, of course ; and as "the greater includes the less," our long list of Denials of error is certain to include the one which is the 'cause' of the dyspepsia because she thinks it so ; or thinks so much of this error, hugs it so closely. She is ill because she has believed a false report ; it was given her by her senses ; pure Spirit has no means of knowing anything about Sin, Sorrow, Sickness or Death. We are all relieved when we learn that a disagreeable report was false. Before you set to work to tell her this report of her senses is false,

you cannot be too deeply impressed yourself with its falsity. You will do well to take pains with yourself, (if necessary), in order to realise that you are going to undeceive her, de-mesmerise her, rouse her from a dream, wake her from a nightmare. Do you know, perhaps, the sort of tricks a mesmerist will exhibit at a lecture? He will make you think your boots are nice, ripe cherries, and you will put them to your lips, smiling at the juicy ripeness you seem to taste; he will make you sit down intoxicated after this repast, by telling you there was brandy in those nice, ripe cherries; the audience will laugh; the mesmerist will rouse you; and you will wonder what that laughter can possibly be about; for you are totally unaware of what you have been made to do. You and the audience think that some very special and wonderful power has been used upon you; whereas it is only another form of the same power by which you are led into all error, and by which you are really 'mesmerised' all the time, when you are believing yourself and others are really 'evil.' Be not confused here; to "Deny evil" is to say "That state of affairs is not real; it has no power to go on, if once it is told so;" and you have to 'deny' in order to 'stop it going on,' as we should say in common language; but in that of Christian Science we should say 'in order to show its nothingness.' The elaborateness of evil is no proof of its reality.

One way of expressing all this is to say: "Each of us has a mesmerist inside us, our Mortal Mind; it has to be told it is only a mesmerist; has to own itself wrong; and then we shall be free." This (telling it so) can be done by teaching you orally, as a student, or by speaking to you silently, as a patient.

To be mistaken is to be in error.

To be in error is to be deceived.

To be deceived is to be mesmerised.

To be told the Truth is to be undeceived.

To believe Truth is to be well in health, wise in knowledge, master of all things.

So now let us just mention once more that (1) this treat-

ment against Deception covers all sorts of love-troubles, injuries, and generally mistaken ideas ; (2) that it relates rather to things cast upon the mind by other minds or outside influences, than to things the sufferer is responsible for ; and (3) that its effect will be to remove a burden.

Let the patient sit down, as she did yesterday ; and let her tell you what she likes about herself ; she is almost sure to be grateful, relieved and happier. Pray let her express all this ; it will help her to bear any less pleasant day, if such a day be in store for her. Consecrate this occasion, like the others, by saying silently, "God works through me to will and to do whatever I ought to do" ; or, if you like the words, "In God, our Father and Mother, through Christ, who conquered all error, I affirm that I have the power to speak the Word of Truth." (Never lose sight of the fact that your Denials relate to her unreal, and your Affirmations to her True Self.)

After a moment's silence, say to her silently, "Dear P" (call the full name of your patient), "listen to me." Pause, and try to realize whether she is attending to you or not.

1st Avenue. "Dear P, listen to me. No belief of your parents in Sin, Sorrow, Sickness and Death, has any power to reflect upon you this condition, which you call dyspepsia. No mistake of theirs, no grief of theirs, has any power over you ; no supposed sickness of theirs, or fear of death has any power to make you suffer. Your parents being mistaken about all these has no power to make you suffer. I deny the power of inherited Deception over you."

2nd Avenue. "Dear P, no belief which the whole human race has, that people sin, and grieve, and can be sick and die, has any power to reflect upon you this condition, which you call dyspepsia. No such beliefs have any power over you. I deny the power of all Deception over you."

3rd Avenue. "Dear P, no belief of your own that this condition, which you call dyspepsia is due to some fault of yours, or some sorrow you have had, and no belief that everybody is liable to sickness and sure to die, has any power to reflect this suffering upon you. You have not done any-

thing to cause this ; no grief is weighing upon your heart ; you do not believe that sickness is part of everybody's lot ; you do not believe that death is sure to follow, sooner or later, from this condition, which you call dyspepsia. I deny the power of your own mistakes to persuade you they are real. I deny the power of all Deception over you."

4th Avenue. "Dear P, listen to me. No belief of all the people round you in Sin, Sorrow, Sickness and Death, has any power to reflect upon you this condition, which you call dyspepsia. Their being deceived about things has no power to reflect deception upon you. Their belief that people have faults and show them out as sickness, has no power to make you show out this condition, which you call dyspepsia.

"Dear P, listen to me ; no belief which everybody around you has, that grief shows out as sickness, has any power to make you reflect this condition, which you call dyspepsia. And no belief which everybody around you has, that sickness is real, has any power to reflect upon you this condition which you call dyspepsia.

"And no belief of all the people around you that death must overtake you, has any power to reflect upon you this condition, which you call dyspepsia. Dear P, I deny the power of other people's mistaken belief to deceive you ; I deny the power of all deception over you. Dear P, I declare that you have never deceived any one, and that no one has deceived you. I declare that you have never disappointed any one, and that no one has disappointed you. I declare that you are not sick, and that no one thinks you are sick. I declare that you do not fear death, and that no one fears it for you. I deny the power of all Deception over you."

5th Avenue. "Dear P, listen to me. No belief of mine in Sin, Sorrow, Sickness or Death, has any power to reflect upon you this condition, which you call dyspepsia. My being deceived in any particular has no power to reflect deception upon you. I deny the power of all Deception over you.

"Dear P, you are free from the power of all Deception.

"From God is your Life. You cannot fear death, or yield to death.

"From God is your Health and Strength ; you cannot show forth weakness.

"From God is your Truth ; you cannot be deceived ; you cannot show forth any mistake or error.

"From God is your Joy ; you cannot show forth any sorrow or regret.

"God is Love ; you cannot harbour any fear, or disappointment, or grieve over any seeming loss of love. Love is around you all the time.

"God is your Father and your Mother ; you are the child of Spirit ; and Spirit cannot suffer.

"Dear P, you are the child of God ; and I affirm for you that you are above all that seem the laws of error and matter.

"God is your Peace."

(You perceive that each clause may be varied a little, so as to bring out the meaning. You must always bear in mind that a 'treatment' is only like a silent conversation ; it needs to be just as well expressed as if you were saying it all aloud, neither more formally nor more carelessly.)

When you think you have finished treating your patient, you may do well to pause for a moment and Affirm silently, in much the same words as you use at starting : "In God, through Christ, who conquered all error, I affirm that I know what I have to do for my patient." And then, you may hear the inner voice say "That will do ;" or "let her sit still for a few minutes ; your presence is good for her ;" or "be silent in her presence now, and you will learn something that will help her."

In most cases, you had better let the patient go in peace, as soon as you have done treating her.

We have already told you that if she needs teaching in order to get well, this will be made known to you, but probably not directly you see her. We would now tell you, that of course there is no room for what is called 'good advice,' in dealing with her. You must either send her away ; or let her chat in a friendly way ; or let her sit still awhile, during the absent treatments you have to give to others ; or (when the right time comes), deliberately

tell her you want her to help in curing herself, and so you are going to teach her. But never 'talk at' her, or advise her, or make a point of her reading a book or paper, unless you ask her to do so as a doctor would prescribe medicine. You must take care not to mix up your position as a healer, with your position as a person who likes to read about Christian Science, and wants everybody else to do the same. You have no business to 'want' patients to do anything except what is good for them.

You will, of course, make a point of giving your patients an absent treatment at night; its length must depend on your time and inclination.

And whatever you do, remember that the principle, 'Truth, for which you are working, 'maketh wise the simple.'

A SHORT ACCOUNT OF LECTURE VIII.

Why 'Deception' includes Sin, Sorrow, Sickness and Death. They are race-'mesmerisms.' Many healers see little of the meaning or scope of the Denials they practise in their treatment, yet are successful; and some teachers leave them under the impression that Deception means merely 'lies which have been told,' thinking this narrower impression the wisest. Make no stumbling-block out of anything we teach, but use as much as you can of it, and leave the rest for the present. Why not deny the power of death, since we are told it is 'the last enemy'? Death usually comes from sin, sickness, sorrow, or all of them; and, at any rate, fear of death is considered undesirable. Sorrow, too, nobody wishes to have; and most people think it right to lessen the sorrows of others. Fear of Death and Sorrow can both be lessened by Denial; for the True self, the Divine Ego of each person, has no fear or sorrow; and this Higher Self is helped into manifestation by your Denials. Under this head come love-troubles, insanity, bewildering conduct, and strange modes of thought. Sometimes, it is true, deeper knowledge and insight than we just sketch here, must be gained before some cases will yield to treatment. Regard the Mortal Mind of each patient as 'the mesmerist inside him,' and regard your treatment for 'Deception' as Denial of its power to confuse. 'Deception' relates rather to thoughts cast upon the patient than to errors persisted in deliberately.

SINS.

(*Ninth Lecture.*)

"Ye have put off the old man with his deeds."—COL. iii. 9.

*"The worst power of an evil mood is this:
It makes the bastard self seem in the right,
Self, self the end, the goal of human bliss.
But, if the Christ-self in us be the might
Of saving God, why should I spend my force
With a dark thing to reason of the light—
Not push it rough aside, and hold obedient course?"*

—GEORGE MACDONALD, "Diary of an old Soul."

YOUR patient was born of her parents; that she could not help. And she was born into the human race; that she could not help. She was not responsible for either of the sets of errors with which birth brought her in contact;—not responsible for the set of errors commonly entertained about the sexes, nor for those about Sin, Sorrow, Sickness and Death. As to the justice or correctness of our seeming to make out the errors about Sex as due mainly to Parents, and the errors about Deception as due mainly to the Race, we may certainly say that we have tried not to do it unfairly, and that our two preceding treatments (VII. and VIII.) show that we trace these errors, or mistaken ideas about sex, along the Five Avenues of error, and not to Parents only; and also that we trace errors grouped as Deception along these Five Avenues, and not to the Race only. A little child has to hear whispers of Error from Parents and Race, and has no remedy, but must be passive; every mistaken idea the parents pick up or hold as a matter of course from the Race, has to reflect itself on the little baby; and is likely to show out as ill-health or disagreeable character. But for all this the baby is not responsible. There comes a time, however, when responsibility begins; and though its dawn come unobserved, little signs of it peep out in

babyhood. But we may be sure that no sooner does the chance of choice exist, than the still, small Voice is also to be heard; it is perhaps difficult to imagine a baby's conscience; but it is doubtless there, directly the smallest result can be traceable to the child's own acts. All the time, there must be the still, small Voice within, the True Self, the "Light which lighteth every man that cometh into the world." Moreover, to speak of Parents and the Race as sources of nothing but error is, perhaps, misleading; and yet it should not be; for we said at the outset, "we are going to make a study in Error;" and so it was quite fair to mention Parents and Race without more ado. Some parents may be described as sources of nothing but error, but, in their educational capacity, as persons who rear the young child, other parents may deserve to be considered the 'sources' of the highest good; no language may be too beautiful to describe their love, their patience, their efforts for the perfect purity and honour they would fain bring round their darling. If parents are so praiseworthy as this, and are tolerably free from the popular 'mesmerisms' (as we have called them), and have taught the child good and lovely words, ways, and thoughts, it may be singularly free from faults its conscience may have operated steadily, and as a result, its choice have always gone in favour of truth and right. Nevertheless, since nobody is free from faults and errors, the process of listening to Race-mesmerisms, or Race-errors, is sure to have begun sometime, and as a result, the child, knowing consciously, or unconsciously that there is a Law of Right, or a Law of God, believes it can, and does break this, and that after doing so, it is 'guilty.' Now, in Christian Science we teach that the True Self of everybody is the only real part, and that the only right course is to make this *true* Self manifest, and not to dwell on the errors which the Lower, or Unreal, or Mortal Self seems to do or regret; for so to do is to fasten the chains of error tighter. But the day comes when a child does this, and then does something towards adopting or making itself responsible for its errors. All conduct trace-

able to this way of thinking is what we call Sin. Sin only means error or mistake. We are, in short, now going to take up the child's own self, and make a "study in error"; we are therefore about to find fault with the patient's own self.

What 'own self'?

The mortal own self.

What are we going to find fault with it for?

For making out that it has laws which it can break.

What is there so blameworthy in that? Mortality is nothing; and how can it ape laws and law-giving?

Its pretensions must be declared nothing.

Then it is the old story which Christian Science so loves to dwell upon—Mortality is nothing,—which you propose going over in this Third Treatment?

Yes.

The patient was glad in the unconscious mind, when we proclaimed other people's 'mortality' was nothing, in the forms of wrong ideas of Sex, and all the kinds of Deception; glad to hear that all such 'mortality' was mere 'Deceit' practised upon her; parents and the race all pronounced wrong together. In ordinary life, it is always pleasant and flattering to see other people blamed, and one's self left without a word of reproof. In the case of our patient, however, we expressly said that she was entitled to this liberal treatment; and to feel relief on a burden being lifted which was put upon us by other people, is a common human experience. And it is also a very common experience that when we are found fault with ourselves, we do not like it. We are now going to make out that our patient was mistaken when she adopted certain mortal ideas; and we shall see how she likes it.

And what do you take mortality to be?

A belief in a self other than the Divine Self of each of us.

But, ought we not to believe in ourselves? We are always told, when we are young, to learn to 'believe in' ourselves, and 'trust to ourselves.'

Be careful in what sense you use the words. They mean

that you **must** not expect to be lifted along in life by the efforts of others, but must show what you are, yourself. And just there comes in our present teaching ; you must show you are a Divine Self, and not a mistaken, mortal self, which goes blundering along, from one foolish exhibition of error to another. The fountain of all error is this belief in there being a mortal self, whose name is selfishness ; and you have always been told that “selfishness is the greatest moral fault there is.” If a new word were coined, would it help you to see the meaning better ? The greatest moral fault there is, might be called ‘Self-ness,’ its forms are past counting ; its ways of operation are wonderful (as a study in error) ; it gets more and more exacting ; it has to do so, because it believes in limits ; it believes in being deprived of what it owns by a stronger person ; believes in making reprisals, or trying to get back from some one, perhaps a third party, what has been taken, and so on. In contrast to this, consider the Divine Self of every person. The Divine Self does not need to be selfish ; because it knows it can have all it wants ; knows that by placing its own Self under the law of Divine power and control, no one can play robber.

“ How happy is he born or taught,
 Who serveth not another’s will ;
 Whose armour is his honest thought,
 And simple truth his highest skill.

That man is free from servile bands
 Of hopes to rise, or fears to fall ;
 Lord of himself, though not of lands ;
 And having nothing, yet hath all.”

—*The Secret of a Happy Life.*

(Sir Henry Wotton, about 1620).

As to Selfishness, it is of many shades, as we all know. A very annoying kind is the selfness, which—from no unkind motive—gives orders impossible of execution, unless cruelty be inflicted. The instance oftenest given is that of the fine lady, who desires dresses sent home by a certain day, the circumstances being such, that the dress-

maker and her staff will almost have to kill themselves to complete the order, yet are unwilling to disoblige.

We all know that when Queen Marie Antoinette heard that the French were rioting for bread, she asked, "Why do they not eat buns?"

And a practice should be mentioned here, which is very wide-spread in America,—that of putting a bearing-rein on a horse; those who do it allege, that without it, he would stumble. That this is not true, has been proved over and over again, (1) because there are many people who have never seen such an instrument, yet drive their horses with perfect safety; and (2) because people interested in Preventing Cruelty to Animals, have taken pains to show (i.) the horse is better able to steady himself when the muscles of his head are not held in an unnatural position; (ii.) no habit ever ceases to make this a painful position for the horse; and (iii.) terrible is the agony which a thorough-bred, sensitive animal endures, who is kept standing for hours—perfectly still, waiting for his owner, who is perhaps some fine lady at a ball. No traffic is more crowded than that of London, and the attention given to horses in England is too well known to need remark; yet the sight of a horse hung up to his own collar by a bearing-rein is growing comparatively rare, and is usually commented upon unfavourably. In France, Germany, Sweden, it is also rare; but in America it is very common, and remonstrance about it, even with people who are kind and gentle in other ways, is vain.

We call this sort of selfishness 'inconsiderate.' Such persons are stupid; they have neither imagination, nor experience; you cannot bring home to them that they are practically cruel and selfish; they 'do not know what on earth you can mean'; (and this being the case, you may be sure you could not show them that any disease they happened to have, was the outpicturing of this selfishness, or of any other error your insight might perceive).

If you are to be any just judge of people, you will find it useful to fix in your mind clearly, that the simplest and

basest kinds of selfishness are both describable as "getting what you want, regardless of other people." The simplest kind has no idea that anyone will be hurt; and the basest kind has ceased to remark it. Between these two are all the shades of selfishness. Among these shades are;

JEALOUSY. I am so afraid you will take away what I have, or prevent my getting what I want. (Fear is the great element here. The way to conquer this kind of selfishness is by treating against fear. Call forth the Divine Self which knows how to protect its 'own' by Spiritual power; Understanding will make this clear to you.)

ENVY. What is the next step to being afraid you will take my things away from me? It is wanting your things. I begin to envy you. Either I want the thing, or, at any rate, I begrudge it you.

MALICE. Perhaps I do not get the thing away from you, or succeed in stopping your enjoyment of it; I begin to dislike you, and to wish for an opportunity of spiting you.

REVENGE. This always means that there is some distinct action you did, or about which you foiled me; and often means that there is some distinct action I want to do to you in return, so as to hurt you as much as you hurt me. At any rate, it is upon you and nobody else, that my thought is fixed.

HATRED. When unkind feelings have been indulged in long enough, about certain persons or things, a general unkindness is apt to set in towards everybody and everything. Hatred means unkindness long indulged in; either about one person, and some single grievance, or about everybody and everything; it is a general state of mind, but liable to attach especially to any one who focuses it. I did not jump from innocence into hatred all at once; hatred is a complex feeling.

CRUELTY is hatred at work. Cruelty is not satisfied with some one victim, but is delighted to see any suffering, anywhere.

Distressing as this 'study in error' is, unfortunately we have not finished it yet; for we have to fit in somewhere

PRIDE, AVARICE, OBSTINACY, HYPOCRISY, SUSPICION, ANGER. It is easier to recollect them all, if we fit them in somehow ; and see how one grows out of the other. Let us go back to Selfishness ; through it, I might be a great stickler for my dignity (Pride), or too fond of my money (Avarice) ; I might be very proud and not at all stingy ; or very stingy and not at all proud ; and the train which we have made out, called Jealousy, Envy, Malice, Revenge, Hatred, Cruelty, might belong to, and follow Pride or Avarice equally well. So we may consider we have Selfishness as the head ; Pride and Avarice as two arms ; then they join hands ; and from either hand might come the train of Jealousy, to Cruelty.

How can we place Temper or Anger, and Obstinity ? Are they not both due to Pride ? If I were not proud, could any one make me angry or obstinate ? Obstinity is plainly a defect of the Will ; the right treatment for it is to deny it, saying, "Your will is in harmony with the Divine Will." If you will think a moment, you will see there is no better treatment than this, for anger and most varieties of bad temper. Some of these are due to fear ; a suspicious temper means that I am afraid of what the people round me may be really intending and hiding under their words ; remove my fear, and I no longer suspect them ; I can see all clearly, and either exonerate them, or deal with them as their wrong intentions deserve. (Deny their power and wish to harm, and affirm Good for them.)

Now for Hypocrisy ;—how shall we place it ? It is deliberate, it is individual ; no one is a hypocrite merely because another person wants him to be ; no one is a hypocrite without his own deliberate efforts to be so. If I am a hypocrite, I deliberately play one part in order to conceal another ; you being equally well able to appreciate both parts—the thing I really am, and what I pretend to be. Hypocrisy always involves a long process ; my telling you one lie does not make me a confirmed hypocrite ; but my being a hypocrite is sure to involve my telling you a great many lies.

The kind of hypocrisy people are most likely to come across, is religious; and this kind pictures itself out in many illnesses. Perhaps under this head you may find it easy to remember that people's misapprehended theological ideas often picture out as disease.

"There is a dreadful Hell,
With everlasting pains,"

has produced many a chronic illness.

John Bunyan went nearly mad from thinking he had committed "the unpardonable sin," the sin against the Holy Ghost, which could never be forgiven; these words have a deep and wonderful meaning, but in his narrow range of information, and limited Spiritual unfoldment, he had no notion what this could be. Since he wrote the *Pilgrim's Progress*, 200 years ago, many another sensitive and over-scrupulous mind has suffered the same torture; indeed, those who tend morbid invalids know this particular form of self-accusation only too well. One healer asserts she has cured more people by denying the power of their theological beliefs than in any other way. She tells them that they are not terrified by the belief that Adam and Eve were driven out of the Garden of Eden; because, she says, this dread of the Fall of Man is at the bottom of all other fear that holds them; as children, they were told the story of the Fall, in a voice of fear, awe, and hopeless dejection, and they have never got over the shock then given. She also tells them, that the belief in the constant temptation of a personal Devil has no power over them, and affirms Divine Power as the only true Presence and Power for us all. She says that when fears of this sort are effaced from the 'unconscious mind' (see our Lecture IV.) by Denial, and when Divine Truth is then affirmed, their energies are restored, and soon this is apparent in health. Thus we are again led up to noticing Fear as a cause of disease. Indeed, some healers say it is all they ever treat against; but beginners must never let themselves be run away with by any specialism of an experienced healer. We do not yet know why certain healers do find they heal all their cases by

treating against disappointment (fear, theology, or what not) ; but it is not for beginners to do more than listen respectfully to such remarks. Work on faithfully, treat two or three hundred cases, heal one-half of them, and you will be in a position to hear what older healers say, and to exchange experiences with them. So now, let us write out our list of Sins or Errors, without any explanations, but keeping them grouped as intelligently as we can ; so that the way in which they grow out of each other may seem clear and natural.

Selfishness.

Avarice.

Pride, Anger, Temper, Suspicion, Obstinacy.

Jealousy.

Envy.

Malice.

Revenge.

Hatred.

Cruelty.

Hypocrisy.

It is a very long list, certainly. If you were to begin, "No belief of your parents in (these fourteen forms of error) has any power to reflect disease upon you," it would be very awkward. Suppose, therefore, you take these fourteen errors in two groups. Take Selfishness, Avarice, Pride, Anger, Temper, Suspicion, Obstinacy, as one group. Deny these away. Then take Jealousy, Envy, Malice, Revenge, Hatred, Cruelty, Hypocrisy.

Now that we have settled this, let your patient come in and take her seat as on the two previous days. She is probably even more cheerful and hopeful than ever, and anxious to say so. When you have listened to what she has to say as long as you deem well, intimate to her she is to stop talking ; pause a moment ; then silently call her : "Dear P, listen to me." (Does she hear you quicker today ? or, if you prefer the wording, Are you more aware that she listens than heretofore ?) When you are satisfied that she does hear you, consecrate the occasion as you did

the previous treatments, saying, "God works through me to will and to do whatever I ought to do." Or else, if you like these words, say, "In God, our Father and our Mother, through Christ, who conquered all error, I affirm that I have the power to speak the Word of Truth."

Then pause a moment, so as to give the Inner Witness an opportunity of saying anything to you ; and yet, do not listen wistfully, or feel disappointed, if nothing is said to you ; take Silence as approbation of what you are about to do.

You will have to give this Treatment very slowly and carefully. Say silently,

1st Avenue. "Dear P, listen to me.

"No belief that your Parents had in Selfishness, Avarice, Pride or Anger ; or in Temper, Suspicion or Obstinacy, has any power to reflect upon you this condition, which you call dyspepsia. And no belief of your Parents in Jealousy, Envy, Malice, Revenge, Hatred, Cruelty or Hypocrisy, has any power to reflect upon you this condition, which you call dyspepsia.

"* (Your parents believing they were [selfish] or that you were selfish, or that any one can be selfish, has no power to reflect upon you this condition, which you call dyspepsia.* You can say over this piece between the asterisks, and put in, instead of "selfish," avaricious, proud, angry, ill-tempered, suspicious, obstinate, jealous, envious, malicious, revengeful, full of hatred, cruel, hypocritical, until you have denied them all away. Or you may miss out this piece which begins with an asterisk. The only object of using it is to keep your mind very intent indeed upon effacing from her mind all these errors.)

"*2nd Avenue.* Dear P, no belief that the whole human race has in Selfishness, Avarice, Pride, Anger, Temper, Suspicion, or Obstinacy, has any power to reflect upon you this condition, which you call dyspepsia. And no belief that the whole human race has in Jealousy, Envy, Malice, Revenge, Hatred, Cruelty, or Hypocrisy, has any power to reflect upon you this condition, which you call dyspepsia.

"*3rd Avenue.* Dear P, listen to me. No belief of your

own in Selfishness, Avarice, Pride, Anger, Temper, Suspicion or Obstinacy has any power to reflect upon you this condition, which you call dyspepsia. And no belief of your own in Jealousy, Envy, Malice, Revenge, Hatred, Cruelty, or Hypocrisy has any power to reflect upon you this condition, which you call dyspepsia.

"4th Avenue. Dear P, no belief of people around you in Selfishness, Avarice, Pride, Anger, Temper, Suspicion or Obstinacy has any power to reflect upon you this condition, which you call dyspepsia. And no belief of people around you in Jealousy, Envy, Malice, Revenge, Hatred, Cruelty or Hypocrisy, has any power to reflect upon you this condition, which you call dyspepsia.

"5th Avenue. Dear P, listen to me.

"No belief of mine in Selfishness, Avarice, Pride, Anger, Temper, Suspicion or Obstinacy has any power to reflect upon you this condition, which you call dyspepsia. And no belief of mine in Jealousy, Envy, Malice, Revenge, Hatred, Cruelty or Hypocrisy has any power to reflect upon you this condition, which you call dyspepsia.

Amplification is sure to be desirable. We suggest the following.

"Dear P, you have no dyspepsia. There is no such thing; you do not believe in it yourself, and I do not believe in it. Your Parents, the Race, and People around you have no power to make you believe in dyspepsia. You have none.

"Dear P, you are not selfish, or self-seeking, you are not proud, or conceited, or vain, or boastful. You are not angry. You never were angry. The Divine Self of you never was proud or angry. You never lost your temper on some one occasion, so that it brought misfortune on you. You have not got an irritable temper, and you are not sulky. (Perhaps some particular sort of temper which she has, or thinks she has, or which somebody else thinks she has, may flash into your mind while you are treating her. If so, deny it away as promptly as you do all her 'sins.')

"Dear P, listen to me. You are not full of suspicion towards the people around you. You do not think they

are mean, and would harm you, if they could. You trust them all and love them. And you are not obstinate; your will is in harmony with the Divine Will; you desire only what is good and right, and you do not make foolish objections to people and things. Dear P, the Divine Self of you never was suspicious, or obstinate.

"Dear P, listen to me. You are not a jealous person; you are not afraid anyone wants what you love and value. You know that nobody can take away from you what is your own; and you have no fear about it. Dear P, you are not envious; you do not want what others have. It is not true of you; there would be no pleasure in it for you; and you know this. Your heart is calm, because you are satisfied. Dear P, you are not malicious, you bear no grudge against anybody. It would be no pleasure to you to harm anyone, and you do not want to do it. Dear P, you are not revengeful. There is no one thing that you long to do, so as to hurt some person for something once done to you. No, you are loving, and forgiving; you have forgiven everybody for everything you can even imagine they did to harm you. No one has ever really harmed you, and there is no one you wish to harm.

"Dear P, you do not cherish hatred in your heart; you do not love to dislike people. It would be no pleasure to you to harm anybody; your heart is full of love.

"Dear P, you are not cruel. You cannot bear to see pain or sorrow, and to think you cause it in any way. You are kind and good.

"Dear P, you are not hypocritical. You do not play a part towards any person; you believe what you profess to believe. And you are sincere and candid, you profess and practise whatever you do believe. You are truthful in every way; you love truth.

"Dear P, the Divine Self of you never was jealous or envious; the Divine Self of you never was malicious or revengeful; the Divine Self of you never hated anyone, or was cruel, or hypocritical.

"Dear P, I call forth the Divine and real Self of you, and I declare the mortal and error self is unreal.

"Dear P, listen to me. From God is your Life and all that you are, and all that you have. This is why you cannot be selfish, or stingy; your Life is not your own to be selfish with. It is part of the All Life.

"God is Love, and the Reality of your being is only love. This is why you cannot be proud or cross, or suspect people; you must feel loving and kind to all; you cannot help it, and you love to love.

"God is your Will. You feel joy in willing and doing what is good and right. All the promptings of your will are towards doing what is good and right.

"God is Truth and Love, and your life is so full of truth and love, that there is no room for your wanting anything that people have, or for disliking them, or for pretending to be anything.

"Dear P, your Being is part of the Divine Life, and God is your Peace."

When you have finished, pause; and then say silently the same words as you used to consecrate the occasion before you began to treat.

Affirm that you know what you have to do for your patient.

Then, wait a moment, and listen reverently, but not wistfully. If you should feel uneasy in mind, as though something yet remained to be accomplished, say again, "I do know what I have to do for my patient," and again listen calmly. If you still feel uneasy, you may perhaps do well to say to yourself "I deny that any confusion in my mortal self, or any belief of mine in error, has made me agree with my patient's error, so that I cannot see what I have to do." If the uneasiness still remains, you had better let her go quietly; and when she is gone, you can treat yourself against fear of error, or fear of failure to do your duty, and miss opportunity. Have no fear; a person who is so much in earnest as you are, is very unlikely to miss an opportunity; and as to whether or no you did say

or leave unsaid, anything which could have been improved, you had better make up your mind once for all, that your only standard is, "I do the best I can."

As to this uneasiness, it will probably clear up when your patient is gone, and you will then see whether there is anything you could say to her in your evening (absent) treatment, to make up for the possible deficiencies of the morning.

"Always do your best, and you will always do better."

A SHORT ACCOUNT OF LECTURE IX.

A child cannot help hearing whispers of error; but the moment comes, when it rejects or adopts them. As soon as this possibility of choice arises, Conscience begins. Parents may be sources of error, or as rearing the child, sources of good. The error which, according to Christian Science, we have to deprecate, is believing in a mortal self;—a self other than the True or Divine self of us all. We must now, in this third treatment, proceed to attack the mortal self of the patient. How will she like it? We always like to see *others* blamed (as in first and second treatments). "Believe in yourself" really means "prove yourself." Self-ness is the greatest moral fault, everybody agrees. There are many forms of this. Dense, unimaginative Self-ness is often shewn in overworking those you employ, or in cruelty to animals. The chief 'sins' may be described as Selfishness, Avarice, Pride, Jealousy, Envy, Malice, Revenge, Hatred, Cruelty, Anger, Hypocrisy, Suspicion, Obstinacy (which is a defect of the will). Temper is due to a fear that events will go wrong. Hypocrisy is often religious. Denying the power of some terrible kinds of theological belief often heals a patient. Treating entirely against the power of Fear, Disappointment, and other special points, may have proved correct in the hands of some experienced healers; but a beginner should be prepared to deny *all* errors and affirm Good in their stead.

CHEMICALIZATION OR FERMENT.

(Tenth Lecture.)

"There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."—1 ST JOHN iv. 18.

"Fear is the one demoralising agent of the personal life. It lets down the bars and opens the system to the invroads of disease, and invites the very evil that we dread. It creates evil (imaginary), and gives to it its fictitious power."—J. H. DEWEY, M.D. (of Buffalo, N. Y.), "Christian Theosophy."

PRESUMABLY we have laid an axe to the root of the tree of error in the patient, by our three days of treatment; we have attacked Mortality at Birth (Heredity); in the Race (Deception) and in the Self (Sin), and there is no other attack we can make.

We will now give you a description of the patient's probable state, only telling you that its features are never quite alike in any two cases. One feature very likely to vary is her report. Will she tell you her dyspepsia is worse? or will she say nothing about it? If she does not name it, be sure you do not, in treating her; for in this stage, you might bring it all back by setting her thinking of it.

When your patient comes before you for the fourth time, it is possible, nay, even probable, that her state will be something like the following: She never was so ill in all her life before, and she cannot think what you have been doing to her; she has come to protest, to tell you how cruelly you have acted by her, in making her think she was getting better, when all the time you were making her worse; she has the most awful dyspepsia she ever could have dreamt of; and besides that, she has the choking she had, when she nearly died of croup as a child of four years old; and she has the same headache she had for two years, after she fell down off the gate her mother had forbidden her to swing on; and . . . but we need not continue her catalogue of miseries. Let her tell them to you. Deny

them away silently as she speaks, just as you denied away all her symptoms the first day she came to you. It is also possible that besides telling you she is full of suffering, she may have an impulse to be confidential about her own conduct, or her family affairs. It is possible this burst of confidence may not come on this day, but on the morrow; or, of course it may not come at all. During her confession, you cannot be too cool in manner, or too cautious in accepting it as true; it may be invented to engage your sympathy; or it may be morbid, and belong to the same class of impulse as prompts self-surrender to the police for crime never committed; and even if true, no step can be taken about it, until excitement is removed by your treatment. But we will tell you about it now, so as to prepare you for it. From the story of her illness she may go on, without any seeming sense or connection, to tell you some tale of her mother or her grandmother; may even say, "I'm sure poor mother never did what they said of her; they said she was so close about money; but I never would agree with them; all I did say was, that if I'd had mother's money, I'd have done differently." She does not seem aware, perhaps, that she has never mentioned her mother before, and that you, as a stranger, cannot possibly feel any interest in knowing whether her mother was stingy or not, or who accused her and who sided with her. It is all one long outpour of physical misery, and bitter, broken memories.

Do you want to know what causes this strange spectacle? We will tell you. You recollect how, in yesterday's treatment, you went over a long list of sins, or errors, or mistakes, which she might have made in the mortal part of her; and how you told her (silently) that she had never done any of those wrong things, because the only Real part of her was Divine and incapable of it, and the mortal part of her, which seemed to have done those things, was not real.

Do you recollect how we explained to you that you were thus finding fault with the mortal part of her, and we would just see how she liked it? Now you see for yourself

that she does not like it at all ! Doubtless you would wish to know exactly what happened. As nearly as we can tell you, it was this ; you declared (silently) to her mortal mind, that she had never done certain things ; whenever you struck upon something she believed in her mortal self she had really done, she violently contradicted you ; and instantly began to get out (mentally) all the proofs that she had done it. This causes her agitation and her confused manner. The moment her memory was set working to find proofs that she had really done these things, she hit upon trains of old memory easily and naturally, such as the piece about the croup, and falling off the gate she was forbidden to swing on ; the memory brought back the symptoms of choking, and headache. Memory once set working, she is quite likely to put forward any old floating recollection, such as she tells you regarding her mother and stinginess. Very likely she used to side with the people who accused her mother of it ; or was said to do so ; whereas she states "all I ever did say was that if I'd had as much money as mother, I'd have done differently."

Her state is one of physical misery and mental distraction ; the cause of it is, that you denied her power to do real acts in the mortal part of her ; she combats you, yet knows that you spoke truly. You will be sure to ask "why should all this excitement come in consequence of your telling her that she never did anything wrong ? Why should it be any object to her to make out that she ever did wrong ? One would think she would be rather pleased than otherwise ; upon the same principle as she was pleased when you denied the power of others, including herself, to reflect wrong thought about Sex upon her, or Deception upon her. It is not as if you only began finding fault with her on the 'Sin' day ; or found fault with her and nobody else on the 'Sin' day ; for whichever error you selected for the day, you always denied it through the Five Avenues. The strange excitement following the treatment on Sin is therefore very hard for a beginner to account for."

We will explain it again, and no doubt you will then see

readily, that the explanation is just the same as we gave you all along, only it seems to mean so much more now you have actually seen your patient affected by what you have said. The reason she is so much more stirred by your saying she never (in the Divine of her, which is all there is) did wrong, is, that the 'mortal' does not like to be told it is nothing. Do you not know in daily life, as an old piece of wisdom, that people will pardon you anything but indifference to them? They would rather you hated them, or spoke ill of them, than that you ignored them, considered them too small to notice, altogether beneath you. This same thing applies to the 'mortal' mind of your patient. It is the being told that the 'mortal' part of her (in which alone such wrong things can be thought possible), is a nothing, that stirs her up so. You may ask why she feels this more after your Denial of Sin than she did after your Denial of Errors about Sex, or Errors about Deception. While we admit that you did include her, and did deny her power to believe in those Errors; that you did make the 'mortal' of her nothing in regard to them; we nevertheless maintain that your denial of Sin or Errors about conduct, hits her harder than your other denials did, because 'conduct' means her conscious doings, the way her own will inclined her.

When a person behaves as she does, would you not agree that it looks as though there were a good deal of fear in it? There is. Some people explain that it is the 'mortal' which feels fear of being punished, such being its idea of what happens when people are detected doing wrong; and it supposes that to be detected in pretending to do what you cannot, is wrong. Exactly what the patient's fear consists in, we cannot tell you more particularly than we have already; do not take the suggested explanation as something you positively must believe; but accept our word for it that fear is the best name for the whole of her misery. She is suffering from fear.

How do you treat fear? You certainly do not argue with it; you need to soothe it, or rouse from it. There are two ways, because there are two sorts of fear. Her fear is

the fussy, excited sort ; the other is the deathly, paralysed sort, when the sufferer is "struck all of a heap." We treat excitement with cool indifference, and we treat cold, dull fear with rousing energy. Please note this very carefully. Face-ache, and all acute pains and attacks, must be treated with a cool, calm mind. You can put this into your thoughts as easily as you could into your voice if you were speaking. Fits, paralysis, fainting, stony grief, and so on, must be treated with a bright, hearty, courageous manner, which you must express in the tone of your voice, as you imagine it would sound. You must find out how to suit the shade of your mental manner to the patient ; you may even need to be stern and stiff, or stern and commanding, in some cases. But with this poor, frightened patient you must be as cool and quiet as you possibly can, both in your behaviour to her, and in the atmosphere of your own mind. The way you must proceed is this :—

TREATMENT AGAINST FEAR.

(Fourth step in a chronic case, sole treatment in an acute case).
Say, as you did before, whatever words you adopt as your consecration of the occasion, or, "In God, our Father and our Mother, through Christ, who conquered all error, I affirm that I can speak the Word of Truth." Then call her silently : "Dear P, listen to me." Pause to ascertain whether she is listening or not. Then proceed to say silently :

"1st Avenue. Dear P, you are not afraid. No belief of your Parents in Fear has any power to reflect Fear upon you. No, it is nothing ; nothing at all.

"2nd Avenue. Dear P, no belief the whole human Race has in Fear has power to reflect Fear upon you ; you feel no fear ; you are not frightened.

"3rd Avenue. Dear P, no belief of your own in Fear, has any power to reflect Fear upon you. You know there is nothing to be frightened at.

"4th Avenue. Dear P, no belief of the People around you in Fear has any power to reflect Fear upon you. No one fears anything for you. There is nothing to fear.

"5th Avenue. Dear P, no belief of mine in Fear has power to reflect Fear upon you. I am not afraid for you. I fear nothing.

"God is your Life. You cannot fear death, or suffer death.

"In God is your trust. You cannot fear anyone or anything.

"God is Love. Perfect love casteth out fear. You are surrounded by love. In Love you live, and move, and have your being.

"God is your Peace. You cannot suffer from any restlessness or fear of what has been, or what is, or what will be.

"God is your Protection. No one can say harm of you, or do you any bad turn, or think unkindly of you.

"Dear P, you are soothed and peaceful, and happy; you are perfectly calm; you have no pain or anxiety.

"God is Love. God is your Peace."

This treatment reads like a very short one. The fact is, there is only one topic in it, and that is to deny away Fear, and affirm Love and Protection. But very likely this does need saying a good many times over. You must regard the patient as a frightened child; and you know that if you have to soothe it, you need only a few words, so far as the number goes, but you have to say them several times over, in different reassuring tones, until the child is quite calm. No one can teach you whether you will be doing right by your patient, if you only go over the treatment once, just as it stands in our wording, or whether you must make more of it, by saying each sentence over more than once, before you pass on to the next; or whether you would get a better result by just saying silently, "Why! dear P, dear heart! you are not frightened, are you? No! you are not afraid of anything. You are Spirit, you know; and Spirit cannot suffer."

(Nobody can tell you all these little, delicate uses of the power of Spirit. We only profess to be telling you what will start you; what will invite you to try.)

If this state of confusion should continue for days with a single disagreeable symptom, treat merely against any fear that this means fresh mischief.

When you have finished treating your patient, pause, and

repeat the same form of consecration as you used at the beginning. Again pause and listen. If any word of counsel, or any command comes, follow it, as by this time you will feel only too glad to do, so much will you have got into the thought, that it is to the Inner Witness we must look for guidance.

If no word comes, conclude you have done all that is due, and let your patient go. On no account let her stay, and talk error and misery to you. Either let her depart in silence, or if it suits your nature and the circumstances to speak with her, let it be only cheery, plain sentences like: "Oh! you will be all right presently. And I shall not forget you when you are gone." As a matter of fact, this does not mean that you pledge yourself to treat her any oftener in absence than on previous days; but it does mean that you have the intention of calling her name mentally, and of speaking a cheery "Oh! you're not afraid, you are all right," if you feel it suitable. But beware of heaping this artificial 'sense of duty' upon yourself; while you have only one patient to think about, you very likely think that the more you do for her, the quicker she will get well; and alas! when patients crowd in, you begin to try to cut them short, and then you get qualms of conscience. Accustom yourself from the first treatment you give, to devote only the time really necessary to each patient: your time is not your own to squander or begrudge; form the correct way of thinking about each patient, and for her, neither too much nor too little. The rule is: drop every patient out of your mind directly you have finished the treatment. It is certain that to break this rule, and carry any patient, or all patients on your mind, only tires you, and hinders their recovery, exactly as it would operate, if you kept talking aloud to them all day.

These cautions need repeating here, because the sight of a patient in this state is very likely to throw you, as a beginner, into a corresponding state of excitement, which would take the form of prompting you to zealous activity beyond what is suitable.

Now that you have seen your patient in her suffering, and have gone into the question of why she suffered, and have treated her and sent her away, you will doubtless want to know whether there is a convenient short name for her state of mind, and what it is. Teachers of Christian Science call the state Chemicalization; they mean that it shows a ferment is going on. You may have noticed a warmth in the case of things which were said to be fermenting. Dr Holcombe suggests *Idealysis* as a better word than Chemicalization, to describe that crisis in the patient which we all know so well. He says, "Chemicalization is . . . too suggestive of material processes. *Idealysis* is a better term, and means the loosening, dissolving, or breaking down of ideas. Electrolysis is a process of discomposing tissues, and casting out morbid elements by means of electricity. So *Idealysis* is a process of separating a false thought or error from the mind, and casting it out by the power of truth." He ought to know what it feels like; as he says, "four different, long-cured phases of disease" were reproduced "during my earnest and prolonged study of this subject." You are not compelled to accept this, or any explanation, or to use the word chemicalization. It means a clash between the patient's old state, before you began to treat her, and the new state which you are calling upon her to make manifest.

You are sure to ask whether every patient will 'Chemicalize,' and if not, why not? There is no feature which varies so much as this of ferment. The following is true:

1. Chemicalization always does take place.
2. Under perfect treatment, it would amount to no more than a slight thrill.

3. In any case not instantaneously healed, Chemicalization ought, properly speaking, to occur during sleep at night, and pass almost unnoticed. With almost any healer's treatment, chemicalization is likely to be a mere thrill, in case of very innocent persons, who are mere victims of reflected error, or in case of children. But it may be severe, even with them.

4. Chemicalization ought never to make any patient suffer so much as yours was suffering to-day.

5. We do not yet know what is the law which runs through the work of healing, and makes one patient suffer more than another, or, one healer's patients always suffer more than those of some other healer.

6. No healer should boast "My patients never chemicalize."

7. A healer whose efforts bring chemicalization, should always say, "I will do better than this some day;" but never "Oh! think what a dreadful mistake I must have made!"

8. Never tell your patient a word about Chemicalization beforehand; to do so is likely to produce the state. Some people long to say beforehand, "Perhaps you will not always feel so well as you do to-day." But even this is not wise; for you cannot really know the state will ever come, and still less when it will come.

9. But, since you know it may come, you should prefer to have a silent, quiet manner all along, promising a patient nothing but your best efforts, rather than a manner which could be taken as, or twisted into a pledge, that all shall be sunshine for her, from beginning to end.

10. Chemicalization may (i.) not come visibly at all, (ii.) may not come on this particular day; may come earlier, or later; (iii.) may come all at once, as we depict in this particular case, or may come, off and on, for six weeks, or even six months.

11. Healers are apt to make a great fuss about Chemicalization. The less said, the less thought about it, the better; and the less it occurs visibly, the better.

12. It is peculiarly likely to occur markedly with the patients of a beginner, and would be sure to frighten patient and healer, if it occurred without our having explained it. It is therefore our duty to go into it as fully as we have now done. Possibly, the only feature noticeable may be the burst of confidence; and possibly, this may not come out towards you, but towards some odd, out-of-the-way person you would never dream of the patient's selecting.

On reading these words you are likely to begin anxiously, "Oh! how shall I ever steer my patient through all these difficulties? I thought the whole thing rested between me

and her; and that it could all go on quietly and unobtrusively, without any of this dreadful risk of Chemicalization, or risk of her wanting to confess anything to anybody. Oh! dear, I wish I had never begun."

"No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Luke ix. 62).

Have you not set out to use a principle? And is not that principle the All-power of Good? Have you so little ingenuity (we might say), as not to see your way to declaring: "My patient is under the Law of Good all the time, and is in no danger of suffering from fear or confusion?" Some such words as these you can use, as a treatment against risk of Chemicalization. You can say them on the night of the third day, if you like; only we could not give them to you in that third lesson, because they would have been meaningless without this long explanation; and also because, as we have told you, all precaution against Chemicalization should arise out of your own need and experience, and this you cannot possibly have, until you have actually encountered Chemicalization as the result of your own procedure.

ACUTE CASE.

You will see that we take the precaution of telling you in the lesson on Home healing, not to begin using the plan of The Argument for an acute case, but simply to say silently "You are not afraid," if any such case should be brought to you, without seeking of yours, before you have mastered this present Fourth Healing lesson, which gives you the full treatment for an acute case, and the reasoning which should accompany it.

We now tell you, that if a patient were brought to you, as a stranger, and were said to be suffering from any acute attack, painful or not, the proper course would be to set to work exactly as we direct you to do in this lesson, and deny fear through The Five Avenues; there are only a few

points for you to add to the form we gave you on page 184.

It is just possible that some beginners may be puzzled by the words 'Chronic' and 'Acute.'

'Chronic' means, that illness has been going on a long time, and is likely to go on any amount of time longer, so far as human eyes can see ; it is not necessarily incurable ; our chosen case, dyspepsia, is always liable to take a sudden turn ; and so are many other 'chronic' illnesses.

'Acute' illness means, that it has begun suddenly, and usually that it is something of a surprise, and pain, and danger ; one or all of these. Some illnesses can only be 'acute ;' diphtheria, scarlet fever, small-pox are among these. Some illnesses can only be 'chronic,' slow to come and slow to go, or not likely to go at all. Many liver complaints, creeping paralysis, softening of the brain are among these. Some illnesses are, or seem to be able to come as either 'acute' or 'chronic ;' among these are rheumatism and bronchitis.

(i.) In treating against Fear as we now direct, in an 'acute' case, it is always proper to mention the disease ; whereas in a chronic case, it is better not ; and in fact where chemicalisation is severe, the patient complains of so many, that it is easiest to ignore them all, so far as their names go, and simply deny away Fear.

Thus, if the acute case be one of cold in the head, and the patient calls it so, say "No fear of your parents can reflect upon you this condition, which you call cold in the head ;" and so on, through the rest of the treatment, following the form we give you, until you can find a better one.

(ii.) In an acute case, it is always proper to continue treatment until the symptoms abate ; thus you would perhaps sit by your patient and deny away Fear as coolly and calmly as possible (mentally), until excitement and fever were over, and calmness had come, possibly in the form of sweet sleep ; or a request for food, or drink, made in a natural voice. Or, if the acute attack were due to Fear in the form of lethargy or deadness, which needed rousing,

you would deny away Fear in rousing, energetic tones (mentally), until the patient showed signs of natural, wholesome life ; these might consist in an effort to sit up, or to move, or to eat, or speak, according to what the fear had paralysed him or her from doing. Twenty minutes ought to suffice for this conquest ; if it takes over two hours, you might do well to get some other healer to treat the case.

(iii.) You ought generally to be left alone with an acute case ; because what you are going to dismiss from the patient is Fear ; and fear is sure to fill the mind of every one you permit to stay in the room. If you are not trusted enough to be left alone, it might be better for you to decline attendance, if your services have been sent for professionally ; but in the hundred and one positions which arise in private life, no one can dictate to you ; let all the dear ones stay ; or let none stay ; or let one stay ; do as you judge best. In one sense, it is hard to turn everybody out ; for it is far pleasanter than not, to have witnesses about all we do. But if you are filled with devotion to the Principle of Truth, and have no vanity or nonsense about you, the right thing will be shown you, and you will do it.

(iv.) With an acute case, it is always proper to leave the patient alone for a few minutes, every half-hour, or oftener ; and go apart, so as to give your own mind the opportunity of dropping all recollection of the case, and certainly of getting from under the influence of the Fear you are so zealously, yet coolly or boldly, denying away. Do not take this as discouraging you from trying to give absent treatment, whether or no you have means of hearing how your patient is.

(v.) When you have accomplished this first conquest of fear, you will naturally wish to see the patient again within a few hours. To give a single treatment, and not expect to require any second interview, would only be possible for an old and experienced healer.

On seeing the patient again, you will probably have to repeat the treatment against Fear. Or it is quite likely our fifth treatment may be the useful one. (See page 203.)

(vi.) Acute cases usually yield very readily to treatment, but need greater confidence in the Principle of Truth than beginners generally possess; nevertheless, do not shirk anything actually brought you to do. Perhaps the reason acute cases yield so readily is, that mortality strikes the healer as looking so foolish, and also as so evidently under a single influence, and not under some unguessable combination of influences, such as may be, and usually is what perplexes the healer in dealing with a chronic case. The one influence at work and needing immediate attention is Fear. The healer knows exactly what to set to work about, exactly what kind of effort to put forward. The result, if any is to come at all, has to come speedily; and this is a great stimulus to some persons in putting forth effort of any sort. Moreover, if there be any 'cause' for the Fear, it is exceedingly likely to be self-evident, or easily ascertainable.

(vii.) "Acute cases need greater confidence in the principle of Truth than beginners usually possess." By this we mean to include :

(a) The healer must be perfectly calm, and certain of a good result.

(b) The healer must be so much at home with the life of Spirit as to be able to see that 'a good result' means doing good to the patient's Spiritual life, even if death be not averted by the treatment.

(c) The healer must be wide awake to all sorts of little intuitions as to which of the people around may stay and help, and which of them do the patient harm; which of them is, in the patient's mind, associated with the cause of the illness, and therefore may be mentioned, and the influence denied. ("Your father did not mean to frighten you by telling you diphtheria was all over the town. He did not frighten you. You are not frightened. No one is frightened," and so on.)

(viii.) Acute cases are very common among children. It is very easy to see why. (a) They have not lived long enough to have worked up chronic diseases, (b) roughly

speaking, acute diseases are reflected on one person by another; chronic cases are either due to the patient's own conduct and sympathies, or, at any rate, due in part to these. Children have not lived long enough to be much more than victims of other people's reflected thoughts. [For an ampler discussion of causes of suffering in children, or other seemingly innocent victims, see our supplementary chapter on Karma (Chap. xi.).]

(ix.) Acute illness in a child always demands that you shall give treatment to the persons around it; and in case of a baby in arms, some healers do not treat the baby at all, but only the mother, nurse, and surroundings. This is called 'treating a baby through its mother,' &c.

You can easily see that we cannot direct you more minutely than we are now endeavouring to do; you must work on till you know for yourself.

You need not tease the family to give you the name of every member of it, or of every person who has been near the baby for the past fortnight, &c. That would be foolish. You can use the names 'mother,' 'nurse,' 'brothers and sisters,' 'nobody,' 'everybody.'

(x.) Your intuitions must be relied on to guess, or see whether there is any habit pursued towards the baby which is likely to cause the Fear, which reflects as spasms, &c., on it. You can, in treating, deny the power of this custom or habit, or accident, to cause fear, and yet suggest its discontinuance. We cannot pursue this topic further, because the 'management of babies' always needs a volume, as everybody will admit.

(xi.) You may find it hard not to laugh outright, on being called to some poor little baby, and on going full of high resolve and reliance on the power of Spirit, the duty required of you proves to be the telling its incompetent mother or nurse that its clothes pinch, or a pin pricks it. Still, to tell this may need as much grace from the All Good as to give the most 'spiritual' treatment; for in giving that, you are Spirit dealing with Spirit, real dealing with real; but in telling about clothes or pin,

you are dealing with the error-mind, and that is for ever uncertain, unreal, treacherous.

(xii.) Mothers ask us "since pain is not real, would you forbid us to cuddle our darlings when they are in pain? It seems so hard and unkind."

Dear mothers, take you for all in all, you are the wisest people in the world, and you always do more nearly right than any other set of people. So, please understand that you certainly will know exactly what to do, directly you, yourselves, take in exactly what to think. This is how we regard the cuddling you give your darlings when they are in pain: it is a treatment against Fear; it is quite right so far as it goes; hold your frightened child in your arms; but let your gestures and voice show that there really is nothing to be frightened at, and do not let them shew a secret belief that the child has good reason to be frightened and hurt. Your gestures and voice will be sure to soothe, if your thought be only soothing enough; and it will be, if you train your thought to know that Spirit is All, as we are trying to teach you to do. While you are cuddling the little boy who has tumbled down, or the little girl who has tumbled up stairs, be saying silently—and oh! so calmly—"Darling! there is no pain there. You are quite safe, my pet. There is nothing to be frightened at, sweet one." Continue as long as you find it necessary; but if you and the children are used to relying on Spirit, a moment ought to suffice to restore smiles, and forget the troubles.

(xiii.) Acute cases include, of course, accidents, burns, &c.

(xiv.) Teachers of Christian Science usually say, that while belief in these truths helps to preserve the teeth, as it will all the rest of the body, a skilful dentist's opinion about repair or extraction should never be disputed. Teachers say that tooth-ache, when due to decay, rarely yields to treatment. They say too, that at present no healer exists who can set a bone, though there are plenty who can heal it by their thoughts when the surgeon has set it. Pray send for a surgeon, if you can get him; but if it

is impossible, there is a chance, and more than a chance, that you might pull the bones into place with your hands, and heal them with your thoughts ; your thoughts would be devoted to allaying fear in the patient and the surroundings ; and, fear being allayed, it is wonderful how inflammation, &c., will keep down.

In five or ten years, cases will probably be healed as a matter of course, which are now regarded as impossible to deal with. Elaborate directions about when a doctor should be called in, are not within the scope of our elementary lessons.

(xv.) As to whether any dressings (cold water) or pills (bread) or drinks (barley, lemon, peppermint, &c.) are permissible, speaking in Christian Science, we have no choice but to say "No" ; and we thought we had already explained this by our discourse on Faith (IV.). Drink any pleasant thing as a drink, but not as a curative.

(xvi.) We think it well to mention in a separate section, thus, that this treatment against Fear is the most likely one to suit all those strange attacks of pain, 'nerves,' 'blues,' and the like, to which women are subject ; giving long names to these will do nothing towards removing them, and no remedy achieves any more than the long names. Fear of being a woman is often the one fear ; and this you may name to a patient in denying its power, with great likelihood of doing her some good. Each sex has (in mortal mind) pains and troubles peculiarly its own ; and fear of these is the first, and often the only cause of all these pains, aches, and miserable feelings. Deny away fear, and in many cases you will not find much else. Say "you are not afraid that your being a woman (or 'a man,' as the case may be) is the cause of your suffering in the way you seem to be. There is no suffering necessarily connected with being a woman (or 'a man')." You may even do well to deny Fear of Sex through The Five Avenues. But in sharp pain, give most attention to denying its actuality ; "it is nothing."

A good motto against fear of sex is "In everything give

thanks ;" whichever your sex, proclaim its advantages to yourself, and to others ; not, however, in disparagement of the other sex. (Cf. p. 150.)

(xvii.) A section should also be given to Chemicalization in Students, whether they are studying Spiritual truths in a regular class, or merely reading and thinking. "That book makes me perfectly ill," may be said as a condemnation of a bad book, or of a good one. There is a being made 'perfectly ill,' which is neither more nor less than what we have described as Chemicalization ; and, as we told you, it is not something to be aimed at, but to be regarded as a sign of clumsy management ; yet never a sign of anything worse. You had better begin to treat patients and to study Christian Science, and risk the worst Chemicalization you can imagine, than not begin at all. "That book makes me excessively angry" is a comment which often signifies this ferment between old and new. If these symptoms of physical illness or anger should come to you, or to anyone you know, you must coolly deny away Fear ; and then deny away Doubt of Truth. Argument is the worst thing which can be applied in such a case. Say "I am not giving up the control of my own mind ; I have it perfectly ; I do know truth from falsehood ; I love truth ; I am Spirit ; and Spirit knows truth." Then put away all the scheme of Christian Science, and go about your ordinary duties. This may be your wisest course for hours, days, and even weeks. Some day, you will find your mind running on the topic so brightly and intelligently, that no argument you could have carried on could have given you such desirable results. Stick to this : "I know and love truth," and leave the question 'What is truth ?' to settle itself in your mind ; possibly we ought to add, that this cannot happen unless you do honestly perform every honourable duty, all the while, living up to every bit of goodness and truth you do know.

About the chemicalization of illness, you will recollect our telling you that it might possibly come bit by bit, during quite a long period of weeks, or months. Of course

where this is the case, the patient cannot be called 'quite well;' and comments on Christian Science are sure to be made which will be more or less judicious and generous, according as the bystanders comprehend the nature of the process, how ill the patient was, and so on. Transfer all this to the domain of conduct and life, and you will be in a position to judge of the 'backslidings,' and 'inconsistencies' of students and devotees of truth, whether it be in the stage of our beloved Christian Science, or any other. There is, of course, a careless or shameless indifference to principle to which this indulgent explanation does not apply. But there is a strange, mixed line of conduct, which often occurs in the lives of really earnest people, and can be explained best, by regarding it as a gradual, fitful chemicalization. The use of our suggesting this, lies in the fact that, when this happens to be the correct explanation, no such easy dealing with it has ever been found as Christian Science provides you with; the nastiest fit of temper; the most crotchety disposition; the most gusty moods; the slowest, heaviest dispositions will yield to your handling by Denial and Affirmation, applied as your intuitions dictate, when all other dealing would be worse than useless. The sufferer has actually brought this suffering to the surface by trying to be a good man, or woman; this in itself, is a putting into practice the Denials of Evil and Affirmations of Good, which are, doubtless, often on his or her earnest lips, as well.

The old style of dealing with ourselves, was to smother our defects as best we might, or even conceal them with conscious shame; and the old style of dealing with each other was to 'pretend not to notice her temper,' or to lull ourselves into ignoring each other's deficiencies. Now, you see, Christian Science teaches a different method all round. You need not smother your defects, because there is nothing really existing to smother; declare that the Actual of your Being is perfect; directly you say this, the 'mortality,' or error, which used to nestle there, thinks it must betake itself somewhere; so it comes to the surface. An onlooker,

who understands Christian Science, no longer needs to ignore these faults, but simply sees they are come to the surface for a final removal of their appearances, by Denial on the part of all who come in contact with them.

(xviii.) Righteous Indignation is often a form of chemicalization, inasmuch as it is a sudden clash between old and new, the 'old' of daily habit, usage, tolerance of what has led up to the event; and the 'new' of sudden recognition: My brethren, these things ought not so to be.

What is the right thing to do with Righteous Indignation?

Declare that only Good is done, or can be done; proclaim that everybody concerned is under the Law of Good, which compels them to do right. You can expand, or continue this line of thinking, according to your preferences or needs.

What is the wrong thing to do with Righteous Indignation?

To feel revenge or despair; either will make the harm 'real,' as it were; make you the cause of it, the newest and latest, and nearest cause of it. Revenge is quick death of power; despair is slow death of power, namely, power to bring about The Right and make it manifest. Even pity is not quite a right thing for us to feel; for pity casts a shadow of despair. That you have a duty to the state of affairs is shown by your Righteous Indignation; if you had no duty, you would not be present, or aware of anything wrong; you are there for a purpose; and that purpose is that you may proclaim the universal Law of Good, and it can then compel all concerned to bow to its power. You know "Good is a silent principle till called forth;" so our early lectures taught.

(xix.) A sense of discouragement often means secret chemicalization. If you notice it in yourself about your own concerns, it means, that you yourself are chemicalizing, and that you will feel wonderfully clearer and brighter in a few days. If you feel discouraged about a patient or a student, it often means that it is in him or her that the

ferment is secretly going on. Your efforts in all these cases should be to bring it to the surface. Say silently, "I have no secret fear; there is nothing I wish to hide." Change the 'I' to 'you,' and say this silently to patient or student.

(xx.) Chemicalization, when it occurs in character, and shows out in conduct, is usually called, not chemicalization, but a 'trial of faith;' it seems as though you were called upon to decide whether the pretensions of evil to be real, were to be recognized or not; Evil seems always saying to Good, "I am as good as you;" now it is for you to agree with Evil, or finally disagree; the moment of battle has come; you have been provided with the Sword of Denial with which to 'slay' Evil, and the car of victory called Affirmation, in which to bring Good home in triumph. Will you use them as you have been taught to do? as you agreed to do? as you have been doing? Then, continue doing so, and after all these struggles there comes peace.

" But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began."
(MILTON, *Hymn to the Nativity.*)

A SHORT ACCOUNT OF LECTURE X.

We have nothing else to attack.

We now describe an excited suffering state which is probable in your patient.

A burst of confidence is likely on this day or another, regardless of whether you feel interested or not. Why is this spectacle? It is because you attacked the 'mortal' of her; because, when attacked by your Denials, she sought for proofs she had sinned, which you deny; this roused her recollections. Why does she want to prove she sinned? and is so much more stirred by it than by the previous treatments? Because you tell her she is nothing. No one likes ignoring or indifference. Denial of the reality of her 'Sin' hits her hardest.

Does it not look like Fear? Treat it so. Fear may be

'hot' or 'cold.' Be cool, stern, soothing in your mental voice, when there is excitement. We give our Fourth Treatment for a chronic case, and it is the sole treatment for an acute case.

You may need to repeat this brief Treatment, clause by clause. Let your patient go quickly, but you may need to give her a thought several times after it. Beware of promising too much duty to yourself. Drop each case (when done) out of mind.

What is this excitement? We call it Chemicalization. It is a state which always comes, but should be a mere thrill, which passes by at night, and the patient should never suffer, properly speaking. There is no known law in it; do not boast or feel dismayed about it; do not tell the patient it is likely, but keep a quiet manner throughout. Chemicalization may not come, or not all at once, or it may come bit by bit, at long intervals. It is especially likely with beginners; therefore we explain it. Fear no possible burst of confidence from the patient towards some unlikely person. Trust Good.

You may treat against fear of chemicalization on the night of the third day of treatment, perhaps.

How we deal with an acute case.

'Chronic' and 'Acute' explained.

Directions about an acute case. (i.) Name the disease; (ii.) treat till well; (iii.) it is probably best to be left alone with patient, and (iv.) if the case be protracted, you must leave the room occasionally, for repose and change of thought. (v.) See patient again soon. (vi.) Acute cases yield readily, because Fear is the sole cause, and because the Healer's aim is simple. (vii.) Acute cases need greater confidence in the principle of Truth, awakened intuitions, and absence of anxiety as to whether the apparent result will be life or death.

(viii.) Acute cases are common among children.

(ix.) Treat persons round the child or baby.

(x.) Possibly treat against any family habit, which hurts the child.

(xi.) Always be ready to use common sense, and perceive when a pin, or pinching clothes hurt it.

(xii.) Mothers, cuddle your darlings, but think soothing thoughts, not frightened ones for them.

(xiii.) How to treat or regard accidents ; burns.

(xiv.) Teeth ; surgery. We shall do wonders in time which are now deemed impossible.

(xv.) How to regard cold water, pills, drinks.

(xvi.) Fear of, or dislike for, the sex to which you belong often causes acute attacks of pain, or low spirits. "In everything give thanks."

(xvii.) Chemicalization may occur in students of truth ; do not argue ; Affirm Truth and leave it. Do your duty, and truth will shine out. In some people, prolonged Chemicalization shows as odd conduct ; our only possible help is to handle it by Denial and Affirmation. This way gives more success than any other.

(xviii.) Righteous Indignation often shows as Chemicalization. Use Denial of Evil, and Affirmation of Good. Pity is out of place. Discouragement means secret Chemicalization.

(xix.) Occurring in conduct, it is often a Trial of Faith. After it comes Peace.

WEAKNESS.

(*Eleventh Lecture.*)

"He giveth power to the faint; and to them that have no might he increaseth strength."—ISAIAH xl. 29.

"The moment thou art resting in a creature, thou art ceasing to advance towards Infinity."—ST JOHN OF THE CROSS. (This well-known Mystic was born and died in Spain, 1542-1591.)

WHEN the fifth day comes, you may expect to see your patient enter your room, looking very different from anything she was on the previous day. If any considerable trace of her suffering remains, it is a proof that you need to give the fourth day's treatment again; she is still suffering from Fear which arises from confusion between mortality and your proclamation that she is Spirit. Do not ask her how she is, with any anxiety or sympathy or curiosity. You will easily see whether her state is like yesterday's or not. If it is, give yesterday's treatment again. You are but a beginner, and you must, as we said, train yourself from the beginning, to do all you do, in one and the same humble, glad spirit, never pining about results, or reproaching yourself. Nevertheless, your patient ought not to be chemicalizing still; and, as we are taking you over the ground with the illustration of a patient, in whose case every step follows the one before it in the ordinary way, we will suppose that she comes in on this fifth day, with the symptoms which may be looked for after chemicalization.

On the fifth day, then, she comes in very feeble, white, timid, but not in actual Fear. She has no pains or aches; at any rate, none worth mentioning. The form in which she has Fear is this: she is "afraid of such another dreadful day as yesterday." She complains, too, of being very weak, and weary, and empty, and hardly able to come at all. She is very self-absorbed, and not at all grateful to you; does not see what she has to be grateful for; and would say so

if the question were raised ; but of course it is very unlikely that, weak and weary as she feels, any trifling question would come up such as whether or no she feels gratitude.

Using a simile about burdens, we may say, your third treatment reminded her of them all ; the load caused her deathly sickness ; you healed this on the fourth day ; and now on the fifth day she has come to you having laid them all down, but weak from the struggle she went through, both in realising them and admitting they were her own making, and that she had better lay them down. Really, the fourth day gave her assurance of freedom ; and really, the relief was immense ; but she cannot have fully accepted it, or she would not be weak and weary to-day ; for her being so means, that she still believes she is under the rule of 'natural laws,' 'cause and effect,' and will suffer again, unless she keeps these laws faithfully ; she did not fully accept the freedom you proclaimed for her. This shows sad ignorance on her part ;—ignorance that she really is Spirit, and a child of Spirit ; and as such, has dominion, power, courage, strength ; is fearless, glad and well.

What must you do for her ? Do not mention any illness. Regard your task as that of denying away her ignorance and calling forth her strength, that is to say, her belief that as Spirit she has access to all Divine strength and cannot be weak. She is a blank, so to speak ; you have dismissed her old self ; now call forth the new self, the True Self.

When you are ready to treat her, say, as you did on all the other days, the words wherewith you choose to consecrate the occasion, or these :

"In God, our Father and our Mother, through Christ, who conquered all error, I affirm that I can speak the word of truth." Then pause and listen for any word the Inner Witness may have to give you.

Then call her :

"Dear P, listen to me." Pause, and listen. Then proceed :

"Dear P, listen to me.

1st Avenue. "All that you tell me about being so weak and weary is not true. No belief your Parents had in

people being weak and weary after illness has any power to reflect weakness or weariness upon you.

2nd Avenue. "No belief the Race has in people being weak and weary after illness, has any power to reflect weakness or weariness upon you.

3rd Avenue. "No belief of Your Own in people being weak and weary after illness, has any power to reflect this weakness and weariness upon you.

4th Avenue. "No belief of all the friends around you that people are always weak and weary after illness, has any power to reflect this weakness and weariness upon you.

5th Avenue. "No belief of mine in people being weak and weary after illness, has any power to reflect this condition of weakness and weariness upon you.

"Dear P, you are not weak and weary.

"God is your Life ; you cannot fear death, or suffer death.

"God is your Strength ; you cannot be weak.

"God is your Understanding ; you cannot be ignorant and foolish.

"God is Love ; you cannot fear anything, or want for anything.

"God is your Peace ; you are soothed and quiet and satisfied."

As with all the other treatments, you must judge whether or no to repeat the whole or any part more than once, or to expand any of it. Another way of arranging this treatment would be to say,

"Dear P, nobody thinks you are ignorant and foolish, and you are not. You know that you are Spirit and have power over yourself, and therefore need fear nothing. You do not fear anything ; God is Love and Peace, and you are at rest."

Possibly this shorter form may suit you, when you need to use this treatment as a single one, in daily life ; and you will often need it, when in contact with weak, tired, undecided, or foolish people ; it will bring them round often, when discussion would increase the difficulty. It is, next to the treatment against Fear, the most useful for daily use it will help you, for yourself, as well as others, whether you

be man, woman or child. It is useful against all sudden cessations of power and will to face, or continue daily duty. Sometimes children will drop playthings or lesson books quite suddenly, and 'turn quite ill'; or women will throw down their domestic occupations, and say they feel so weak and miserable they cannot bear themselves; and it is in such moods that they fly to the glass of sherry, which is so often the first step in a sad career. In such moments of weakness, people fail to keep promises, post letters, mend fires, go errands, feed pet animals, little children, or invalids; girls accede to requests or pressure from undesirable lovers or counsellors; men sign papers they will never cease to regret signing; sly enemies obtain confidences which would never have been given in wiser moments. All weakness is due to forgetfulness of God and our True Self. Use this treatment also, when anybody seems clinging to you instead of to principle; is teasing you for advice; or is determined to act as they imagine you would like, instead of looking to what is the one right thing to do. To cling to anything but God, the All Good, is foolish; but open deprecation of such behaviour is never understood by the foolish, in their foolishness. If you can bring them out of it by this silent treatment, the next step may be some sound words, perhaps, which they will then accept, and in which they may see great meaning,—words which may be fitly gathered round the saying:

“Trust in God, and do the right.”

A SHORT ACCOUNT OF LECTURE XI.

On the fifth day, Chemicalization should not be going on; but if it is, you must not be perplexed. Instead of chemicalizing still, your patient is probably white, weak, weary, and not grateful. She still believes her burdens may return. Do not name any illness. Deny weakness and weariness. Consecrate the occasion. Deny weakness through the Five Avenues. Then use Affirmations of strength and Spiritual consciousness. This brief treatment is also useful in daily life, to encourage the weak, or to discourage clinging, save to principle and right.

BLESSING.

(Twelfth Lecture.)

"That the man of God may be perfect, thoroughly furnished unto all good works."—2 TIMOTHY iii. 17.

" . . . Just as man cannot live without Life, so God cannot live without doing good. The life and the movement of God is to move and make live. . . . If you shut up your Soul in the body . . . and say, 'I understand nothing; I can do nothing; I neither know what I am, nor what I shall be,' what are you in common with God? . . . Not to recognize the Divine is the perfection of evil; but to be able to perceive, to desire it and to hope for it, is the means of reaching it by an easy road. By following it you will see it everywhere . . . for there is not anything but what is the image of God. . . . Look for it in yourself, and you will not lose your way."—HERMES. ("The Bembine Tablet.") [Quoted by Lady Caithness in "The Mystery of the Ages."]

AT the sixth stage (on the sixth day, or before), the patient is well. She holds no error, but rests in Good. It is to help her so to rest that you have to give her any treatment at all. It is such an obvious question to ask: Why treat her, if she is well? that we desire to meet it, by telling you that even when a patient seems 'well,'—seems to have accepted the beautiful truth, to rest in it, wholly and happily,—she is liable to the return of a half-questioning feeling, the best safeguard against which is the Spiritual Baptism or Blessing we shall now give you.

Let her say how well she feels, or whatever pleasant thing she is inclined to say; do not be effusive, or let her be so to you; take it all quietly and thankfully.

When you are ready to begin to treat her, consecrate the occasion as you did all the previous ones, or by saying silently:

"In God, our Father and Mother, through Christ, who conquered all error, I affirm that I can speak the word of truth." Then say silently,

"Dear P, listen to me."

Pause ; listen ; does any word come from the Inner Witness ? When you have received it, or have waited duly, in case there might be any, proceed :

“ Dear P, listen to me.

1st Avenue. “ Good flows to you from your Parents ; all the good things which they did, said, and thought, are coming to you for Good.

2nd Avenue. “ Good flows to you from the whole human Race. You are open only to what the Race has in good and precious thoughts.

3rd Avenue. “ Good flows to you from Yourself. All your ways and words are inclined towards goodness and truth.

4th Avenue. “ Good flows to you from All around you. All the beautiful thoughts and kind wishes of everybody you know, gather round you to build you up.

5th Avenue. “ Good flows to you from me, your Healer. All that I am and all that I desire in Good, comes to you as a help towards goodness.

“ Good flows to you from God, and your life is altogether in Good.

“ You have the ‘ Peace which passeth all understanding.’

“ I pronounce my work finished.”

Beginners hesitate very much to use this treatment. They say, “ It is so beautiful that I cannot bear to use it, or to say of whatever I have done, no matter how humble may have been my share in it, anything implying ‘ I pronounce my work finished ; ’ ” and also, “ But suppose my patient is not quite well, but only better, what ought I to do ? ” And again, “ If I say ‘ I pronounce my work finished,’ and if after all, the patient should come back on my hands presently, saying she was no better, or was rather ill again, I should feel so untruthful, and as if I never, never, could hold up my head again.” Not only do beginners urge these considerations, but others, more advanced in dealing with the principle of Truth, say the same.

The justification is that ‘ I pronounce my work finished (or perfect),’ is useful to patients ; it is often the one thing

their minds are listening for ; till they hear it, they have the uneasy feeling that there is some excuse for depending longer upon you, as the healer ; some excuse for expecting ailments, troubles, a return of the old state of affairs. It is to shut off all this, once and for ever, that the words are suggested for your use, which you consider so very audacious. You must accept our statement that there are patients for whom they are the only safe-guard against a sliding back into the old condition ; and that this sliding back has occurred many a time, because the excellent, painstaking healer was not Spiritually quickened enough to perceive this, as a 'discovery,' through Understanding, and had never been taught it, in plain English.

Next, let us consider your objection that you would feel so dishonest, if your patient returned to you, ailing, after you had said, "I pronounce my work finished."

The reply to this might also be given as an answer to the objection against using the words before perfect health is apparent, and as a safeguard against relapse. The fact is, you must put aside your ideas of time and mortal reality. You have been proclaiming that in the Real, she is whole and perfect ; and that is true all along ; it was true before you began, even ; and that you have taken all necessary steps for the making manifest this perfection, gives you the right to say you have finished your work. Your scruples would be quite in place, but for the fact that you have nothing to do with time ; were this not so, our constant use of the present tense in verbs—'is,' 'are,' 'have,' 'can'—instead of 'will be,' 'will have,' 'may be able to,' would be ridiculous and mistaken.

"I pronounce my work finished" is not praise of yourself, but merely affirms that you have done your part.

If the patient be not quite well, but only better, you might be wise perhaps, in not giving the Blessing, but in doing something else. For example, you might give the treatment against Fear, or the one against Weakness. You provide an opportunity for getting the guidance of the Inner Witness, on this point, by your use of the form of

consecration for the occasion, and your pausing a few moments after it.

Still, it is very likely that, even if your patient does not look perfectly well, your using the sixth treatment might make her so.

You must never forget that your work is that of making something which already exists (perfection) show forth as perfection. Some teachers enforce this very beautifully by expounding the story of creation, in the first chapter of Genesis; and some learners profit greatly by noticing the parallel between the days of creation and the stages of healing; while other learners feel as if it were just so much extra, fatiguing speculation which does not help them. All must, however, accept without dispute, that healing is making Good manifest.

We were obliged to take you through these six days' treatment, so that you might know exactly what we were talking about, before telling you that they are six stages, and may take six months and come at odd intervals (so that you could scarcely recognize any connection between them); or in six minutes or less (so that you could scarcely distinguish one stage from another); when this latter happens, you give the Blessing of the sixth day's treatment at once, and on no account go on with the rest of the days, successively. Let us put this in several imaginary ways, showing what may occur.

(i.) Your patient comes to be treated; it is the first time you have had her; you begin with the first day's treatment; you have not got far, when she flushes up, shows violent excitement, perhaps complains of some pain. "O!" you say to yourself; "this is chemicalization come at once." You stop what you were in the middle of saying, and begin to use the fourth day's treatment, against Fear. If such a thing should happen as that her excitement all went down; and that, then and there, in your very presence, she were to begin to look faint, and weak and weary, you would as promptly begin to use the fifth treatment.

(ii.) Suppose your patient comes on the fourth day, looking weak and weary, but saying nothing that sounds like chemicalization (or saying that she has 'felt dreadfully bad' all night, but only feels foolish and tired now), conclude, or know that chemicalization has passed by, and that no treatment is required for it. In short, be guided by the signs of the case. Here are six stages; nobody can tell how, when or where they will come. Let us only hope, for your sake as beginners, that the first cases you have to treat will illustrate the stages, so that you can see them for yourself. But we really do provide against all your difficulties by our General Directions. Declare there is no difficulty to Spirit, and that you can see what is the true state of affairs, and what your duty is; whether to persevere, or leave alone; whether to wait, or proceed. Only Spirit could be so wise as this; and whose Spirit should be expected to be wise, unless it be the one upon whom the duty is laid of dealing with these things, the Spirit who needs to know, namely your own Spirit? Why, then, look to any Earthly Guide for directions in detail, now that we have given you these general directions? and have given them to you, with a heart full of love and belief that you will do well with them.

A SHORT ACCOUNT OF LECTURE XII.

On the sixth day your patient comes well. Tell her so in your treatment, or she may relapse. Affirm Good through The Five Avenues as your treatment. Say "the work is finished." Some experienced workers, and most beginners fear to say this; yet it is the best safeguard against relapse. "It is not honest." Yes, it is; for you have done your part. No time is concerned. If she be evidently not well, repeat fourth or fifth treatment. (See also p. 223.)

CHAPTER II

[In the following pages, H stands for Healer, and P for the Patient.]

You can easily see that any plan, formula or argument involves a study of error, a kind of diagnosis of what is the matter with P, as distinct from that intenser mood of Understanding in which some healers say they achieve their results, by realizing that P is whole, every whit. We have given you one such plan and its philosophy.

Remember, then, that what we are now going to give you is simply 'another study in error.' Teachers differ as to the wisdom of giving you any such 'study;' some say, "Tell the healer to proclaim the Divine truth, and not desire to know anything about the error." But even these teachers say, 'Listen respectfully to the patient's own account of the disease; and deny it away, calling it by whatever name the patient calls it;' and they also teach, that the cause of the disease may be in some thought held by the unconscious mind. Directly this is admitted, the amount of knowledge about it all, which it may be sensible and judicious, or necessary to have, must be a question left open to opinion.

A SIMPLE PLAN.

HERE are Six Heads.

- You deny (1) The physical facts alleged by P.
(2) The power of deception or confusion over P.
(3) The power of material beliefs over P.
(4) The power of fear over the mind of P.
(5) The power of any person's mind over P.
(6) The inharmony of P.

You take one point on each day, and only one.

To illustrate clearly for you, we must select some case.

In the following, the suffering complained of was gradual loss of power, due to a fall some four years ago. We give you the wording for each day, and also the comments or explanations which prompt or justify the wording; though it will readily occur to you after reading Lectures I. to VI. carefully.

1st Day. DENY THE PHYSICAL FACTS ALLEGED BY P.

Dear P, all that you think about the fall you had, is not true. You did not injure your spine. You have no con-

gestion of the nerves. You have no weakness in your fingers. You are not subject to changes in the weather, etc.

AFFIRM THE TRUE SPIRITUAL FACTS.

Dear P, you are above all those seeming laws. You are able to forget all the mistaken thoughts you have about yourself. You live from the life of God ; you only change so as to become stronger and stronger. God is your strength and your help.

Comment on 1st Day.

(i) Of course you will have already denied the whole long story mentally, on P's relating it. You now deny only the set of physical facts connected with the illness selected for treatment.

(ii) On the one hand, H must not be too inclined to dwell on the physical story ; (physiology, anatomy, &c.) On the other hand, H must not be too 'spiritual,' or too full of 'self,' to recognize the commonplace 'memories' which are gnawing P's mind. Efface these by denying their reality and power.

(iii) These 'memories' may include many things.

(a) Revival of some childish fall and agony by the recent fall.

(b) Gloomy views taken by doctors and surroundings.

(c) Years of self-pity and consequent building up of 'memories' into a cause of 'suffering.'

This 'self-pity' being based, like all the rest of the story, upon ignorance of the Spiritual truth about life, will be undermined or erased FIRST by these Denials of the physical, and NEXT by the rest of the Spiritual treatment here set forth for use on the other days.

The Affirmations given relate to the True Self of P, and are intended to call it into manifestation.

2nd Day. DENY THE POWER OF DECEPTION OR CONFUSION OVER P.

Dear P, listen to me. No error deceives you. No error has power. No error has power over you. I deny the power of all untruth over you.

AFFIRM THE TRUE SPIRITUAL FACTS.

Dear P, listen to me. You love truth. You are in truth. You think only what is true. You are one with Divine Truth. From God is truth.

Comment on 2nd Day.

So far as P thinks the fall hurt, she is deceived ; so far as she clings to the memory as a still potent cause of suffering, she is confused. According to our Christian Science teaching, all belief in pain arises from two lies which we believe and hold as truths ; namely : We believe that matter feels, and Spirit suffers. But the True Self knows what is good and true ; and when called, will manifest goodness and truth, without H, or anybody analyzing and fault-finding, in order to point out what is false, and insist that such and such a thing alone is true. Call truth, and fix your mind upon the truth which is above all our strivings after it. Then error drops out. "Seek and ye shall find."

**3rd Day. DENY THE POWER OF MATERIAL
BELIEFS OVER P.**

Dear P, listen to me. You have no belief in the power of Matter to harm you. You know there is no Life, Sensation or Intelligence in Matter. Dear P, your body has no sensation, and your Spirit cannot suffer. You are not suffering.

AFFIRM THE TRUE SPIRITUAL FACTS.

Dear P, you love the things of the Spirit. You love to know that you are Spirit. You feel glad to hear that you are free from the dominion of matter. You are cheerful and happy. From God is your joy.

Comment on 3rd Day.

If H and P are only anxious to try the alleged power of Spiritual healing, because they "just happened to pick up this book ;" but have neither read its previous teachings nor attended any course of instruction, they may be hard to convince that there are any material beliefs holding either H or P. For, few people are 'spiritual' at all without also having a great dislike to whatever they happen to pick out as 'material beliefs,' and yet are wholly unaware of the thousand and one ways in which Matter 'holds' them, as it does everybody. And in the same way, there are people who proclaim themselves 'complete materialists' without having any idea how 'spiritual' they are in tone. The object of instruction is to clear people up ; to reveal them to themselves. The saying of the Christian Science teacher is : "You must do as you are bidden, and 'deny matter,' or none of the results spoken of will come to your recognition." This sounds arbitrary, but is justified by experience ; though possibly, there may be some persons who would gain the same freedom from 'Matter' by dropping the point altogether, and instead of 'denying Matter,' affirming much 'I am Spirit.' But certain it is that all persons must adopt some self-treatment, to free the mind from material beliefs. H must do it to succeed in healing, and must do it for P, too.

4th Day. DENY THE POWER OF FEAR OVER P'S MIND.

Dear P, listen to me. You have no fear. No memory frightens you. No memory makes you think misfortune will come to you again. You fear no one and nothing. You have no pain, dear P, because you fear nothing. You have nothing to fear, dear P.

AFFIRM THE TRUE SPIRITUAL FACTS.

Dear P, listen to me. Love is with you, and your life is surrounded by love always. The very best thing for you is just what you have. Love soothes you; love warms you; love guards you; love cherishes you. Love takes care of you and gives you light. God is love.

Comment on 4th Day.

This is, of course, only another way of Denying Matter; for what has Spirit to fear? But Fear needs, perhaps, to be categorically dealt with, or the treatment may err in the direction already mentioned, of being 'too spiritual' to fix the attention of P by a proper (*i.e.*, suitable, appropriate) recognition of P's current or permanent thoughts of herself. ('Current' thoughts are what she has in her 'conscious mind;' 'permanent' thoughts are what she has in her 'unconscious mind.' See Lecture IV., on the Power of the Word.)

In denying fear, adapt your mental tone so as to soothe, rouse, or encourage, just as you would in speaking; but do not sympathize with the fear.

5th Day. DENY THE POWER OF ANY OTHER PERSON'S MIND OVER P.

Dear P, listen to me. No mind has any power over you. I deny the power of every person over the mind of P.

AFFIRM THE TRUE SPIRITUAL FACTS.

Dear P, you have perfect self-control and self-guidance. You possess yourself. Your will is in harmony with the Divine Will. You are Spirit, and no one can control Spirit. You are free. You are free. Where the Spirit of the Lord is, there is liberty.

Comment on 5th Day.

This direction sounds simple, or even foolish. Some teachers and healers use it; others oppose it strongly. It is a very profound direc-

tion. It may lead to H finding that P is held : (i.) By a doctor's verdict, often very speculative, after all. (ii.) By some person's boding of ill, that was carelessly given, or some prophecy, now long forgotten, but holding P's unconscious mind with a fear that predisposes to other fear. (iii.) By parental, hereditary, race, or social fears. To analyze these openly would be a clumsy process, sure to rouse vexation in P, who would feel falsely accused ; and no wonder ; for the fears, if present at all, hold the UNCONSCIOUS mind. H has no right to analyze P, either openly or in secret ; but has a right to be guided by a flash of intuition, or failing this, has a right to use a general formula which includes all these fears. We all suffer from fears ; but it is hard to make us own it, and useless ; since what we need to do is to deny it firmly, not conceitedly or carelessly.

6th Day. DENY INHARMONY FOR P.

Dear P, listen to me. You are not out of harmony. Disorder does not exist. Thoughts of disorder have no power over you. I deny the power of all disorder over you.

AFFIRM THE TRUE SPIRITUAL FACTS.

Dear P, listen to me. I affirm perfect harmony and peace for you. I hold you as the child of God, and perfect. You are Spirit. You are in the order of perfect love. You have the Peace of God.

Comment on 6th Day.

This covers every theory about magnetic conditions, 'poles,' complicated ideas about "how we are put together" and which "part of the machinery is wrong." Most Christian Science teachers are strenuous in saying that all such theories are wrong and silly ; but they can all agree to treat people for 'harmony.' Some teachers feel that H's entertaining a theory might help one Healer to focus his mind, and so secure harmony, but hinder another by simply causing him to transfer his crotchety theory to P's mind. As it is impossible to settle which would happen, or whose theory is true, it is best to teach only what all can agree to.

Again : One Healer will think Harmony and Peace for every organ of P ; while others will simply say : "I hold you as the Child of God, and perfect."

CHAPTER III.

GENERAL DIRECTIONS ON HEALING.

“Stand, therefore, having your loins girt about with Truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”—EPHESIANS VI. 14-17.

TREATMENT. is always given by H silently directing thought to P's mind. If these thoughts were expressed aloud, they would be 'teaching.'

SELF-TREATMENT. Your own thoughts are a perpetual treatment of whatever you think about. No one can stop you thinking and no one should attempt it; all artificial effort of that kind is unsuitable. But what you should do, is to try for good, wholesome thoughts, all the time. And these good, general thoughts of yours may prove to be the only treatment you really need. Again: you may know, perhaps, exactly what error you are cherishing, and your own effort to give it up may be the only treatment you need. Again: your effort may be the one thing needed to enable H to heal you. Again: it may be that the less you think about yourself at all, the better for you. To ascertain which is the wisest for P, both she and H should affirm Divine Understanding, and then follow its dictates, humbly and contentedly.

So we say (1) you can treat yourself just as well as any one can treat you. (There are exceptions to this rule.)

(2) It may be well for you to treat yourself besides letting some one treat you. (3) At the moment when H is actually sitting with you to give you treatment, you should be quiet and not exert yourself to do more than resist any wrong mood, such as fretfulness or despair. You 'resist' by gentle Denial,—“I am not cross;” “I am not hopeless;” or by gentle Affirmation,—“I am peaceful;” “I am hopeful.”

ABSENT TREATMENT. Absent treatment is as good as present treatment. (There are exceptions to this rule.)

How it can be true that absent treatments are as good as present ones, is a never-ending question and marvel to many simple minds. We admit there are variations and seeming exceptions in this, as in every detail of the work; but while there are so many things in the whole which are uncertain, it would be wrong to make out that absent treatments are especially likely to be difficult or easy. They are just as good as present treatments; that is neither more nor less than the truth. Some beginners even succeed better for not seeing the

patient's suffering state and hearing all the natural but querulous complaints. At any rate, the worst thing you can do for your own progress, is to set up and maintain any idea that Absent Treatment is difficult for you or anybody else. If you do entertain such an idea, it will manifest itself as defects and hindrances in your life and work.

ABSENT AND PRESENT TREATMENT MIXED. H can treat P in P's presence at one time and give absent treatment at another. That there is no objection to this must be plain to any one, who considers that H, who receives perhaps thirty patients for present treatment during the day, never dreams of attempting to see them a second time in the day, but gives them a brief treatment or benediction or good-night. This answers the questions :

(i.) "If H sees P but once a week, will absent treatment suffice on the other days?" Yes.

(ii.) "Can I treat my sister in her presence in the morning, and then from my own quiet room in the evening?" Yes, even if you are in the same house ; it will afford you practice in giving absent treatment.

EXCHANGE OF TREATMENT. "Can I treat my sister for her headaches, and let her treat me for my rheumatism?" Certainly. But do not sit down opposite to each other and treat at the same moment. 'Why?' Because intense effort in P is to be avoided. P as P should be quiet. P as H should be concentrated in thought. If you and your sister do not live together—that is, have to give each other absent treatment,—you had better agree upon separate hours for treating each other. Of course, such a case might occur as your treating your sister and her treating you at the same moment, in presence or absence, and cure resulting. But it has not come to our knowledge. We give the best general directions we can ; and you must use the best Common Sense you can.

SEVERAL HEALERS. "May more than one healer treat P at once?" It is never necessary ; some teachers strictly forbid it. Much evidence shows that it is not harmful, and some evidence shows that 'healing in unison' was effective. It is easy to see that the harmony necessary between the various healers must be a very hard thing to secure ; for who can insure any six people being in the same mood at nine o'clock to-night ? and if they are not all, what would reach P ? Merely confusion. And if the six treat at different times, poor P would be none the better for it : for P's mind needs absolute repose between one treatment and another ; and not perpetual calls on attention. Nevertheless, there are cases where it would seem to us unsuitable and interfering to discourage joint effort ; such as the attempt of dear little children to "treat Father at bed-time so that he may get up quite well to-morrow morning." Dear little things ! they have only one thought : "Father has a headache, because he has forgotten he can't have one ; for God is Love." So they sit, still as mice, all round Mother, and say in their hearts what they think Father needs to cure him. Which of us would feel inclined just to pick out Nellie or Charlie, or Florence or Tom, as the one to do it ? And, in the same way, if two grown up daughters wanted to join in treating a mother, and perfect harmony prevailed between the three, it would seem better to leave it to their own Spiritual impressions to deter either daughter from treating, rather than to dictate, and select one.

WHAT IS DUE BETWEEN HEALER AND PATIENT.

Good feeling is due, and reverence for the Divine power which is about to be used by the grateful children of the All-Good. H has to lay aside all thought of success or renown, fear or despair ; P has to lay aside all claim on H, as one who has helped others and has therefore power to give, or withhold help. It is Truth that heals.

SILENCE ABOUT THE CASE.

P has a right to expect that H neither reveals what P confides, nor what H learns in giving treatment. H will find that Silence is the best condition for success. There is often quite enough to contend against in the mental atmosphere around P, without any increase of difficulty, by exciting 'mortal' thoughts in strange persons, to whom H might mention the case in gossip, or to show that she really is working at healing.

H has a right to expect that P will not go about spreading gloomy reports : "H is dreadfully slow, she has been treating me ten days and I am no better."

A loyal silence is right. We need not give profound reasons.

WHAT IS DUE FROM HEALER TO PATIENT.

Whatever Understanding prompts H to say or do for P, that H owes to P.

Orderly effort helps to promote Understanding.

TREAT REGULARLY. Treatment is best given morning and evening. Most teachers say that the morning's should be the principal treatment ; and that, if necessary, the evening's may be shortened into a mere benediction. But if you can only give odd moments, give them. You can but give all that you have.

WHAT IS DUE FROM PATIENT TO HEALER.

Obedience to orders is due, and loyalty to the compact made, if any such there be, on any point. Thus : P must not take drugs or remedies, or read what H forbids, or ask other healers to treat at the same time, or delay or evade the pay, service or personal sacrifice promised, if there be any compact about any of these points.

DRUGS AND REMEDIES. Is it possible to treat successfully when P continues using drugs and remedies ? Evidence says Yes and No. The theory against them is, that a person who uses remedies and Spiritual treatment at the same time, holds a rope in each hand, and is pulled in opposite directions ; with such inharmony, how can cure be effected ?

Is it, then, lawful for H to treat P to give up medicines, &c. ?

No dictation is lawful ; it can only come from the Mortal Self of you, and as such, has no power to heal, or do anything but confuse. But you virtually "treat against drugs" when you say in silence, "P, you are Spirit ; you are above all material helps ; you do not rely on matter, or fear matter, or suffer through matter." What you want to do is to free P's Spirit from ALL Fear and ALL reliance on Matter, and not merely from fear of giving up drugs, and reliance on them. What is essential is that H should not, in a half-hearted way, mix up the two ways of treating, but should learn to rely on the Spirit only.

If H is clear, she need not fret about P ; the same Divine wisdom which gives clearness, will give freedom.

Ought we ever to consent to treat where medicines are employed by, or for the patient ?

Use your own judgment. Your time and your life belong to the service of Good ; ask yourself whether, in that view, you ought to treat, and it will be shewn you, either by an inclination to do so, or not to do so, or an inclination to ask the Inner Witness. About this, we would fain make clear, that if you habitually rely on the power of Spirit and the Inner Witness, 'use your own judgment' is enough to guide you ; for it is the Inner Witness, whom you love so much and trust so utterly, inclining you through your habit of consultation, and not requiring you to consult formally always. If, however, you conclude to treat, you must say "I deny the power of medicine to hinder the patient from showing that she is Spirit and is perfectly well," or words like these.

READING. As to reading, it is easy to see how it might affect P. Harassing business papers, melancholy love-letters, controversial writing on religion, morals or politics, long calculations in mathematics, books on physiology, anatomy, &c., bad novels, should all be laid aside, however justifiable the reasons might be for dealing with them at any other time ; and duty or business certainly might bring us in contact with any or all of these. Much illness is caused by reading bad books ; the person who has to review them for literary journals knows the feeling very well, "I declare that novel made me perfectly ill." To avoid this, read without giving yourself up to the influence of the book. And when ill, read as little as possible ; but rather fix your thoughts on high and holy truths, and your faculties on deeds of kindness and service.

INVITING SEVERAL HEALERS UNKNOWN TO H. When P does this in a spirit of mistrust or speculation, these distinctly hinder recovery. P should bear in mind that treatment involves effort, time, the laying aside of H's other occupations, &c., and that it is not fair to invite this from H in any spirit but that of harmony and love.

WHOM TO TREAT. Tender hearted people always say "I feel 'rather wicked' if I do not treat everybody who asks me." This is plainly an impossibility for an amiable, popular person, who is surrounded by admiring neighbours. If you keep your heart humble, you will always know what to undertake.

GIVING UP CASES. It is very undesirable that you should ever give up what you once undertake, whether in healing or anything else. It is therefore important that you should never begin to do what is not for you to do. Experience, intuition, or some plain circumstance should be looked to, as authority to release you from a case you have once undertaken, whether anybody but yourself is cognizant of it or not. Mere caprice or politeness should never lead you to begin, or to give up.

TRANSFER OF CASE TO ANOTHER HEALER. Good feeling alone can decide whether you must tell P you have transferred the case, or asked a fellow labourer to take it for a time. Of course you would never dream of taking credit for her work, or of sending a stranger to P without introduction.

OBTAINING PERMISSION TO TREAT. Good feeling must guide you as to whether you should ask a person's leave before you begin to

treat. In many cases, it is evidently impossible ; children, lunatics, delirious and unconscious people cannot be asked.

Ought we ever to treat unasked?

You must judge for yourself. In favour of doing so, is the innocent and holy joy of doing good and obeying the command "Let not your left hand know what your right hand doeth" (Matt. vi. 3). Against it, is the consideration that some other person may be giving Spiritual treatment ; and it is considered best that this should not be done ; the patient is as liable to be distracted by it as you would be by two people talking to you at once, or else by one beginning as soon as the other had finished, or without due rest for your poor brains to take in what had been already presented to you. It is to secure your getting answers to all these delicate questions of duty, that we have begged you to become joyfully aware the Inner Witness is within you. If it occurs to you that you have a little time, and would like to treat John Jones for his drunkenness, you might use the little form for consecration in treatment, only saying "I affirm that I do know whether I should be doing right in treating John Jones." The answer will come in whatever words are usually employed by the Inner Witness in speaking to you ; suppose the reply be simply : 'No,' you may wish to ask : "Will the time ever come when it will be right?" Suppose the answer be still 'No,' you would not wish to ask further ; but if it be 'Yes,' you might ask "Shall I be allowed to know when it is the right time?" Perhaps the reply is 'Yes' ; then you rest satisfied and thankful ; but perhaps the word will come "You must ask again." Now in our human mind, we might wonder what it all can mean. Possibly it means 'he is being treated just now,' and 'you must ask again,' because the task is not actually laid upon you ; and duties are ahead of you, though not yet in sight, which will need all your best endeavours ; yet if you once begin trying to help John Jones, you must go on ; and the All-love leaves you full choice and opportunity for choice, holding you to nothing you do not freely undertake, and never taking advantage of your loving heart and willingness to serve when you feel free, while just ahead of you lie duties—say, to husband and children—which will really be imperative to you.

How long all this set of possibilities seems when set down in writing ; and how briefly you would actually 'enquire of the Lord,' and receive the Word of guidance.

Never shrink from asking the Inner Witness as much as you really do want to know for heart's ease and clearness of purpose. Shut out curiosity and calculation, and you are safe in your humility and sincerity ; the Comforter will so gladly guide your path ; never be afraid of asking. Never think your little concerns are too small to ask about ; they are the right size for you, or you would not have them. "In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs iii. 6.)

WHO CAN TREAT WHOM. Teachers of Christian Science will not, as a rule, discuss this ; but insist that suitability of H to P must be "entirely in the Mortal Mind" and cannot enter into Divine Healing. To say anything else, after giving the careful rules we now give, would be to destroy all public interest in Healing ; for every reader would infer gloomily, "Ah ! well you see, after all, it is of no use to me and my family ; because, no doubt, we are unsuited to help each other."

Still, we think it is only fair to say, that every now and then, a healer gets a patient whom she cannot reach. (And we shall endeavour to explain why this ever occurs.)

Are some diseases harder to treat than others?

Are some patients harder to treat than others?

Are our own family and relatives harder to treat than others?

To all these we reply, they involve the same set of variations and uncertainties that all healing does, in the present condition of Spiritual Knowledge. One experienced healer would say 'Yes,' another 'No.' Both speak as they find, and are truthful. Of course all diseases are equally products of error.

Do your best with any case which is thrust upon you, no matter how difficult it seems, or how frail and incompetent you feel. If it is thrust upon you, it is for you; you have some sort of duty to it, though whether it be a duty of healing (success), or of help and comfort, but of no instant and striking external success, no one can tell.

WHAT SORT OF CASE TO BEGIN UPON. It is well that it should be one that is called chronic; and though perhaps disagreeable, is not critical. Dyspepsia yields readily; headaches, rheumatism, skin eruptions, functional derangements are all good to begin upon. Some teachers would say this advice was very bad, because implying that we do not trust the principle enough, and that you ought to trust it so implicitly and entirely, that you do not mind what case is offered you.

But when we say: "Choose a case that is not critical," we imagine the words read by—say—ten thousand persons; who have no other teacher than these words; who know nothing but such simple teachings as they have picked up from reading our pages. Therefore, we say, "Prove that you and The Truth understand each other." You cannot be told, too often, that healers spend an amount of time on this work far beyond what the public has any idea of. And while we give this instruction to encourage all persons to try, knowing that all effort spiritualizes, and that the more Spiritual the nation, the better will healing be able to succeed, we tell you that 'salvation full and free' means that you can have 'all' if you will give 'all,' and not otherwise.

THE HEALER AT WORK.

ALONE. H and P should be alone. But here Common Sense and actual possibilities must guide people. Experience, too, would entitle H to insist upon being alone with P, or to send away any person whose thoughts or manners were a hindrance.

POSITION. H and P can sit wherever it is convenient. They should avoid touching each other. P might think that contact with H was part of the cure. Of course this rule does not apply rigidly in family life: with Mother and Baby, &c. But with strangers, every suggestion of personal influence should be avoided.

HEAR P'S STORY. Hear P's story carefully and politely; but mentally deny every point as you are told it. (*I.e.*, Deny that a draught gave her cold; or that she has inherited disease.) However many illnesses P complains of, select but one for treatment at any one time, *i.e.*, during one day, or even during a course of six treatments. Properly, that is to say, ideally, H would heal P of the selected illness, and the others would disappear in its train. Also 'ideally,' one single treatment should heal them all.

NAME OF ILLNESS UNKNOWN. Never be hindered from trying to heal mind or body, because nobody knows exactly the name of the illness, or what the matter is. Call it 'wasting' if that is what people are calling it; call it 'whatever you are suffering from' if nobody knows more than this. Sometimes the name which you need to know in order to efface it, will be given you in the middle of your labours.

WHICH ILLNESS TO TREAT. With experience and intuition, you will learn. Agonizing pain has a first claim to relief.

ACUTE CASE. It is always said that you should expect to relieve an acute case before leaving it, even if two hours be necessary, broken by a few minutes' rest occasionally; for Acute Cases, the treatment consists almost entirely in allaying fear by denying its presence. If P is excited, deny coolly; do this in case of pain and screams. If P is lethargic, deny briskly; do this in case of stunning, or paralysis, or of anything like it.

CHRONIC CASES. Bony structure is considered longer yielding than softer parts; upon this 'principle' some would select dyspepsia first, and leave a stiff joint till later. Others, acting doubtless on a higher 'principle,' would go back to the earliest page in the story, even if it were the 'stiff joint.'

NAME. Begin by calling P by name, and call P often during the treatment. (All in silence.) To call P occasionally fixes the attention of both P and H.

Nor need you fear confusion, amongst the thousands of people who have the same name in the world. What the law is by which H's thought reaches P, cannot here be explained. (We refer you to our Lecture IV. on the Power of the Word.)

Some say that P will always hear best, if called by the name earliest heard from mother's lips; and hence, always prefer to know a woman's maiden name; while others attach no importance to knowing P's name at all.

[Example: You have a patient, Mrs A; she lives with her mother, whose name you have never heard, as Mrs A always calls her 'mother.' You know it is 'mother's' cough which is keeping up nervous excitement in Mrs A. You resolve to treat that cough without more ado. You can do it without knowing 'mother's' name. There are cases where one cannot ask questions; it would not be liked, or understood.]

Your rule should be "I never admit there is any difficulty in doing what I have to do." This is the same rule as the Fifth Affirmation gives:

"God works through me to will and to do whatever I have to do."

RESPONSE FROM P. Experience shows that there is no necessary connection between response from P to H and H's success.

Response from P may be a distinct feeling that P has said 'yes!' or some other word of reply; or it may be a less distinct feeling that P is listening to H; or a feeling that P is clinging eagerly to H's mind for protection and help, much as a Baby's fingers will close over your finger.

It is delightful to feel P respond, or listen when the name is called. But, apart from your wish for response, you should always call P (silently) two or three times, pausing a moment between each call. Then begin treating; response may come during treatment.

As you gain experience, you will probably become quick to know whether P is listening.

INDISPOSITION TO TREAT. Experience only can teach you what this means in any given case.

- (i.) P is resisting ; you must persevere all the more.
- (ii.) P is satisfied , you must treat P no more that day, at any rate.
- (iii.) H feels too physically tired by daily duty ; or (iv.) H feels 'not in the mood;' then go quietly to rest, and dismiss P and all thought of P. Spiritual change or 'Evolution' is always going on in every one ; and may impose on H occasionally the duty of being quiet for an hour, or half a day, or sometimes longer. When H feels unable to give a long treatment, from want of time, or strength, or any cause, she should say, "Dear P listen to me. All is well with you. You fear nothing. God is your peace."

LENGTH OF TREATMENT. There is no more virtue in a 'long' than in a 'short' treatment. H should feel free to go on or to stop, as inwardly inclined.

HOW TO KNOW WHEN THE TREATMENT IS FINISHED. That you have finished treating P should make itself felt in some way to you ; and it will, if you work faithfully. You will feel 'inclined' to stop, or to go on ; or perhaps 'the Spirit of Truth,' will become to you a speaking Voice within you, saying "that will do ;" "deny a while longer ;" or "affirm purity several times ;" or "dwell much on peace." The way to be sure that the Voice within is true, is to trust it, and obey it ; to deny all restless doubt of it.

BEHAVIOUR. Do not stare at each other, or endeavour to find out what is being concealed,—such as H's opinion of P, or P's opinion of H.

You are professing to help P by your true thoughts given silently, and not by your 'magnetism,' your 'wonderful gifts,' your 'amusing conversation,' or your 'admirable advice on general topics ;' and P has no right to expect these, nor H to give them.

When you have finished treating, it is really better to keep the occasion a quiet and business-like one ; this happens of its own accord when you are a busy healer ; Sarah Jones has to go out that Jane Smith may come in. If you and Sarah Jones are in tune with each other, you can chat or stay awhile ; but, if her ideas are such that to stay would involve you in agreeing with error, or seeming to criticise her, the shorter the interview the better. Never lose sight of tact and common sense ; they are Christian Science applied to happiness.

TREAT CONTINUOUSLY. We mean that occasional treatments are less likely to be effective than a steady course is.

H can either (1) treat for a week, then pause for a week ; or (2) begin again directly the first week is over, or (3) begin again whenever H feels impressed to do so.

If one week's treatment be not enough, H might perhaps desire P to come back in a week's time, when she may very likely be well or much better, though H has given no treatment meantime, or P may need weeks of alternate treatment and rest for some time.

Sometimes P is better or well, but unwilling to acknowledge it, that is to say, the last stronghold of Self has yet to be taken ; P is reluctant to admit the power of the Divine Life, whose operation she feels. When you feel this, you might

'TREAT FOR SLOWNESS OF PROOF.' You use words like these :—
"No wrong ideas which your parents (race, self, &c.) had about sex

can make you slow to prove that you are Spirit, and are perfectly well.' You take the six days, if necessary, and put the words about 'slowness of proof' into each Avenue of each day.

If this plan prove useless, you might give one day's treatment on "No error that you can oppose, can hinder you from showing forth the truth that you are well." You may say this in connection with each of the Five Avenues.

If the disease moves about, treat that it has no intelligence to move about; wording it thus :—

"Dear P, no belief of yours that disease is real, can give it any intelligence to move about."

Never forget that all these hints to beginners are given on the level of intellect; plain directions; honest, but perhaps a little wordy; and entirely made up in the form of argument with error, to prove that it is error and must yield.

Experience or intuition, and not Rules, can alone tell H when to pause, and when to recommence prolonged treatment.

ADVICE TO STUDY. H may perceive on seeing P, or soon after taking up P's case, that P is one of those people who will never get well, unless they grasp Christian Science for themselves. H should then act on this piece of insight, but must decide whether (1) to send P to attend some regular class; or (2) make P enter H's own class; or (3) give P private instruction; or (4) give P teaching without seeming to do so; or (5) lend P whatever books or pamphlets seem suitable.

"A man can do everything for himself, but nothing for his neighbour except to set him free;" this is an excellent saying, and should be your guide not to attempt benevolent interference with your patient's own life and plans. And, of course, you do not need to be told that you must not use your possible power of Thought-transference to attempt advising your patient to stay in the town, so as to continue treatments; any such material advice should be given openly; you might not succeed in giving it by the silent method, but you have no right to try.

TREATMENT AND TEACHING. It is well known (and we pointed it out in our Lecture III.), that to attend a course of lectures is in itself a very powerful treatment, and that, therefore, it is often better to take no treatment while you are being taught. But H and P should not regard the effort as wasted which was put forth in treatment (even when the event would seem to prove that P recovered only on being taught.) For P probably needed treatment to open her Spiritual understanding, and would hardly have benefited by any teaching given her, until H had treated her several times. To discern that P needs teaching and not any treatment whatsoever, would imply that H had penetration (Understanding) beyond that of a beginner; and it is for beginners we are writing.

PAY. This needs an article all to itself (see also chap. vii.), for its two main divisions are large. They are:

Pay for time and labour; and Pay as a symbol of sacrifice.

TIME AND LABOUR. The objections to pay are (i.) that H is not able to guarantee any results; the reply is, that no doctor does so. (ii.) That H is not using a power or kind of effort that P is able to judge of; the reply is, that P is equally unable to judge of a doctor's efforts; his simplest direction may involve a large amount of previous study or

be the merest bit of common sense. We have always felt sure that the more the public knows what Healing is, the better for professional Healers.

On H's side, the demand for pay may arise, because H cannot spare time to heal, unless she is paid, or has work done for her by others in lieu of pay.

The best rule is "the labourer is worthy of his hire."

This is easy to see, if once H and P realize that Healing is a kind of Teaching, and that to insist "Healing and teaching in Christian Science are sacred work and must not be paid for," is to cast a slur upon all other work.

PAY AS A SYMBOL OF SACRIFICE. In some cases, P cannot recover unless she makes some special sacrifice or effort, as an acknowledgment that Spirit is All and her mortal self nothing. Now money is a symbol of sacrifice.

In some cases, if you give P free treatment, she will go to many others besides you, and ask them for free treatment, too. Sometimes this is because she secretly despises what she does not pay for. Sometimes she does it ignorantly, deeply admiring every healer, and expecting that the more treatment she has, the quicker she will recover.

Where money evidently fills a wrong place in P's mind, she had probably better pay for treatment or teaching. The feeling you want her to get is that she is in the Circle of Service; that she desires to serve Love, and to acknowledge that Love hath nothing of her own.

PERSONAL SERVICE. Encourage P to do any kind, little service for you, whether instead of pay or not. It is good for us all to serve each other; and the opportunity to reciprocate P's kindness will doubtless be given you.

PERSONAL SACRIFICE. It may be harder for P to walk once round the room without crutches than to pay a large sum of money, and yet much better for P.

If P be sensitive, yet unable to pay, fearful of not entering the Circle of Love's Service, yet wholly unable to do anything useful, H should aim at making P feel that the pay is given, and the useful service represented, by some effort to lay aside invalid habits or thoughts.

People are more ill of Self than of anything else in the world.

DIFFERENT WAYS OF HEALING.

One who is healed, is in truth and has let go error. Healers adopt several ways of proceeding to reach their ends; but these ways are not so very different as some people make out.

All these General Directions of ours apply equally well, whichever way you proceed, whether 'by argument;' or by 'treating spiritually;' or by "denying the error you perceive to be holding the patient." So we have kept our General Directions apart from the directions or discussion on how to work in Healing.

'TREATING SPIRITUALLY' (SO-CALLED). This phrase is often heard where Christian Science workers are conversing; and beginners need it explained. It means that H does not follow a plan, or Argument, or formula, but proclaims general Spiritual truths.

Some healers say, that if you once begin treating by Argument, or a Formula, you never cultivate your Spiritual perception, or get on to

'treating spiritually,' as they call it. Other healers say just the opposite. Doubtless there is some good reason why each speaks as she does, and when we are all wiser, we shall see it.

What would be the least we could say to a sick person? "The Divine self of you is all the real of you that there is. Come and show out in all your power. Show that you are whole and perfect."

(We know from previous lectures that Spirit never takes any notice of argument; it is sheer waste of time to argue with Spirit, or prove things to Spirit.) Has any person been healed by such a mere proclamation as this? Yes; many healers have told that such a thing has happened to them as a person being healed, in a few moments, by wording no longer than this and very like it.

When such a proclamation of Spiritual truths heals, it is because H's Spiritual state was such as to flood P's intellect with light, so that its claims did not need to be satisfied by the denying of error, bit by bit, until the nothingness of error was 'proved' and the Mortal Mind acknowledged that it was so. Those who advocate 'treating Spiritually' usually say also "no knowledge is necessary. I forbid the patient to waste time in telling me he is blind or deaf, gouty or dyspeptic; I have but one simple proclamation to make to all: you are Spirit; you are whole." If you say this, you are logical in forbidding any study of error. This way of going on is so simple, that you require no permission to pursue it, or directions for doing so. You need merely omit our 'study in error;' it is given for another sort of person than you. Pursue your own simple way, and leave us to pursue ours.

PERCEIVING THE ERROR WHICH HOLDS P. "He that is spiritual judgeth all things, but is himself judged of no man." (1 Cor. ii. 15.) When you can 'judge all things,' you will be able to see exactly what error is holding your patient; till then, we consider that you had better go patiently over the list, just as we have given it you; and not even try to guess which of the errors you deny away, was the one that held P. For the main errors we bid you deny, do hold everyone, more or less.

TREATING SYSTEMATICALLY BY FORMULA OR ARGUMENT. This consists in following some plan, until the Inner Voice, or some perception suggests what to say to P. But, of course, this intuition may be present with H from the first moment of dealing with P.

(Example: P says she has rheumatism, and that the cause is climate. It looks as if she were right; but on pursuing a plan of treatment, you find it yields to your Denial of Disappointment; and was really caused by grief about her son, who is at sea and never writes to her.)

WHAT A FORMULA IS. It is an orderly statement of knowledge which is supposed to be already familiar; and it is intended for use, and not to instruct; it therefore contains no proof of what is stated, and it ought not to have more words in it than are necessary. Being a statement of truth, it is valid everywhere.

WHAT A FORMULA FOR HEALING IS. Such an orderly statement can be put together for healing in Christian Science. It consists of a series of Denials of Error and Affirmations of Truth. These are all based upon the Statement of Being. (See Lecture I.)

WHY USING A FORMULA IS CALLED HEALING BY ARGUMENT.

Directly you arrange your Denials and Affirmations in such a way as to be seeming to 'prove' to P that Sickness is impossible and Health alone true, you are 'arguing' or 'reasoning.' An 'argument' need not be a formula, nor a formula an argument; but a formula generally gets written out, or at any rate used in the style of an 'argument.'

WHAT CAN BE SAID IN FAVOUR OF A FORMULA.

IT SETS PEOPLE TO WORK. To supply a formula or scheme of how to set to work, is to induce the largest possible number of persons to begin. No one can tell them their powers beforehand; only hard work can reveal them.

['Hard work' means "let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race which is set before us." (Hebrews xii. 1.) Let us heal, if possible, but let us be holding thoughts of healing all the time, whether we 'fail' or 'succeed.'] Not one person in a thousand is fit to begin in any higher way than by following out a plan or formula; and the most spiritually fit to dispense with it would be the last to scorn it, or anything else, which was not false to principle, but was merely open to the objection, that its use is cumbersome to a more experienced worker.

WORK BRINGS EXPERIENCE. It is only work that can bring us face to face with enough experience to learn on. Such is, at any rate, the path by which most people are taught of the Spirit, whether in healing or in life.

A FORMULA CONCENTRATES THE HEALER'S ATTENTION. Hard workers and patient thinkers testify, that no finer discipline for the healer can be found than methodical effort of this sort.

It forms the habit of concentrating the mind, of looking out for the patient's minute needs and characteristics. It leads up to such a power of seeing what error holds the sufferer, and how it can be removed, that presently the formal method can be abandoned and a more Spiritual one adopted; this will grow up naturally in the healer's own mind, and cannot be taught.

MANY PERSONS ARE HEALED. There are cases which can be reached, and there are persons who can reach them, by denying away certain large general errors, and affirming certain large general truths.

Let us state this plainly once more:

There are persons who can be healed by one who uses a formula. And there are persons who can heal others by using it; no more than this is true, and no less. And the individual does not exist who could check off one hundred people and say, "A, you can heal by a formula. B, you cannot. C, you cannot be healed by a person who uses a formula; but D, you can be," &c.

The ancient idea about a Form of Words was, of course, that the wise head who put it together conferred on it special power to work good, so that it would heal, no matter who used it. It would seem as though some such idea still existed in the minds of people, who eagerly clutch a new 'Formula for Healing,' and neglect all their teacher's loving injunctions to seek Understanding. We have, therefore, given readers six lectures as instruction on the principles of Spiritual thinking, before giving anything which might lead to the mistaken notion that a Formula has power to do more than focus attention on Truth.

A GOOD FORMULA TEACHES GREAT TRUTHS. Beginners are so

timorous and so slow to recognize intuitions, and to distinguish them from vain thoughts, that it is best to start them on a plan which will cover 'general errors in P,' which are certain to be associated with all sorts of suffering. For, since, according to Christian Science, all sickness is but the outpicturing of error, if we can but remove the error, the sickness disappears.

CALLING UPON THE NAME OF THE LORD.

"Behold, when the day of that Name beginneth to break, every cloud will flee away and there will be a great calm."—BERNARD OF CLAIRVAUX (1091-1153.)

We have taken care to arrange all our Practical Directions for Healing, so that everybody can use them, no matter of what creed or belief. But in doing this, we do not mean that you should suppose we consider there is nothing which might be said about the Mighty Personality of Jesus, the Christ. To many of us, all thought of healing, except by following in His footsteps, is impossible; and to follow is to serve as He served. But whether you share this view or not, you should put together some words, to say over when you are about to begin any effort to heal. We have always suggested the words of the Fifth Affirmation: *"God works through me, to will and to do whatever I ought to do."* You need to consecrate the occasion by some great thought, and there is no greater or truer thought for your word than that.

Some love these words: "In God, our Father and Mother, through Christ, who conquered all error, I affirm that I can speak the word of truth for....." (here mention your patient by name).

(You will recollect why we Affirm, not praying that we may, or saying that we can or could, speak the word of truth.)

As to why we may call God our Mother, as well as our Father, each heart must judge; some find infinite help in thus invoking the Mother Principle of Divine life; it seems to bring to them all that the word Father seems to have brought to Christ; it seems to bring all the protection, the

feeling of doing right and being taken care of meanwhile. "As one whom his mother comforteth, so will I comfort you." (Isaiah lxvi. 13.)

As to why we should mention Christ at the outset of any undertaking, it becomes plainer and plainer, the longer we deal with the truth Christ embodied. Christ was the one Teacher, Who performed a certain work. How gigantic this work was, may perhaps be shown sometimes to a faithful heart. Christ told us that we were to try to do the same things He did; and that if we tried, in His Name, He would help us; that is to say, there are wonderful provisions made, by which help comes at once to all who acknowledge that Christ did a certain work and made those provisions. This is a dull, bare way of stating that there is such a thing as 'the plan of salvation,' about which theologians talk so much. A faint approach to what we mean is this: The human Race had used its Free will in so many mistaken ways, that at last it was in such a tangle of error, it had lost sight of its Divine origin altogether. It needed a 'Saviour,' somebody who would show it how to conquer the whole mass of error, and find the true relation between man and God. To give this was to make At-one-ment; on man's side what was wanted, was recognition that the Father-Mother love is unchanging towards man, and that the upward path for the soul is ever open. When man understands this, he turns from the error of his ways (his sins), and finds all blessedness. Many teachers came to the world before Christ, telling part of the truth; so welcome was this to the hungry, and so hateful to the ignorant devotees of error, that each such teacher was hailed as a 'Saviour,' and martyred as such. Attempts are sometimes made to show that Christ was no such wonderful Person, or never existed at all, because many of the things which He said had been said before. If they were true things, there is no great wonder that He said them. It is not from the likeness between His teachings and those of Buddha, Pythagoras, Socrates, Plato, Hermes, or the Bhagavad Gita, that the secret of Christ's

Personality and Power can be judged of. (We cannot tell the whole wonderful truth ; nor can it ever be told, save to the heart that serves and loves.)

Every time you set to work to remove one error, you are attempting to do something which Christ did on a much larger scale, on the largest possible scale. Briefly, Christ put this world on a new footing or basis ; but for the existence of that new footing, you would not be able to set to work to heal anybody. It consisted partly in the demonstration Christ made, that every kind of error could be shown to be error, and the true state of affairs shown in its place. Since, therefore, it is entirely thanks to Christ's work and the new basis on which He put things, and the provisions (as we call them for brevity) which He has made that we are enabled to follow His example in vanquishing error, is it not plain that to try to do so, without doing it in His name, is to forego our one advantage ; to deny our Christ ?

How, then, shall we account for the fact that Jews can heal, and that healing, which is alleged to be Spiritual healing, goes on in many countries where Christ is either unknown, or uncared for ? We suggest, first, that in every country there has always been a great deal of 'healing' done, which really amounted to nothing more than driving out one error by another. There are 'powers of nature' at man's disposal everywhere ; drugs, minerals, electricity, animal magnetism, will all play their parts and yield results, which sometimes amount to 'cures.' (People must either accept this statement, or bear with a much larger body of evidence being offered them, than they can generally find time or patience to receive ; but we shall give some of this evidence gradually.) In dealing with these powers of nature, in seeking relief by arraying them against each other in your service, you acknowledge that you are a child of nature, subject to all its powers, and therefore not in dominion over them. Therefore we say, speaking from the point of view given by Christian Science, all those nature-powers only exist in Mortal Mind ; and

any results you get are not what we call 'healing.' These powers of nature are, however, far more varied and wonderful, than the person has any idea of, who says in a *flippant* tone: "They only exist in the mortal mind of the race." The expression is not incorrect, if the person who uses it has a wide and reverent knowledge of the Universe; but as generally used, it is a mere excuse for ignorance, which is rendered contemptible by its conceited assumption of knowing all things.

About all stories of healing from all lands, we would say, you are fit to judge of them, only in so far as you have worked at Spiritual healing yourself; and we are all beginners. A little while ago, the public knew nothing about healing; and now, everybody who has heard of it, is quite ready to think herself very much wanting, if she cannot judge of every tale she hears. "Prove all things; hold fast that which is good." (1 Thess. v. 21.)

And further we say, as to Spiritual healing, accomplished where the Name of Christ is unknown or uncared for, we know that in every nation, "he that feareth Him, and worketh righteousness, is accepted with Him." (Acts x. 35.) We suggest that this means: Wherever, over the wide world, a soul sees as Christ saw, how to conquer evil, that soul can heal Spiritually, whether or not knowing the Name of Christ and calling upon Him. For such a soul would be using the Christ-footing of things, and would have no error to get rid of, on being, at any time, invited to acknowledge Christ; nay, more, is likely to have been taught through the Spirit all that Christ was and did, and to know it far better than those who know His Name only. Few, who read these words, will see how it could be possible; but it could be. Think over the words: "I believe in the Communion of Saints."

"The Lord is good to all: and His tender mercies are over all His works." (Psalm cxlv. 9.) The infinite Father-Mother love is everywhere, and cares for all the children, giving to each child, according to what it needs and deserves, as its idea of a gift of supreme love, daily bread, or health, or the understanding of Christ.

CHAPTER IV.

THE HEALER'S SELF-TRAINING.

"There are three kinds of silence ; the first is of words, the second of desires, and the third of thoughts. The first is perfect ; the second more perfect ; and the third most perfect. In the first, that is, of words, virtue is acquired ; in the second, to wit, of desires, quietness is attained to ; in the third, of thoughts, internal recollection is gained. By not speaking, nor desiring, and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates Himself to it, and in the abyss of its own depth, teaches it the most perfect and exalted wisdom."—("THE SPIRITUAL GUIDE.")
MICHAEL DE MOLINOS, born at Saragossa, Spain, 1627 ; died at Rome, Italy, 1696.

A beginner probably needs no special 'self-treatment for power.' For, usually, a beginner is humble, simple ; is aware she knows nothing ; trusts simply to the power evoked and the principle used. So does every faithful heart ; but as time goes on, failure comes as well as success ; the vastness of your task strikes you. Then, you begin to see what it would be to have insight ; to have so conquered or 'denied away' your own self, that your eyes could be opened, so that you could see. You begin to perceive that either you are deficient, or the case is one of 'peculiar difficulty.' Then you will begin to 'treat yourself for ability to treat P.' This means, you will deny away whatever is hindering you ; perhaps you will name prejudice, dislike, weariness, and at length find you do not know what it is, so you call it 'whatever it is.' Perhaps then the Comforter will whisper "Deny Ignorance."

When you have treated yourself by Denial as long as you think proper, then you will affirm all that you need.

Or you may be one of the people who can do the best work when you think least about it. Till you know, simply affirm, in the words of the Affirmation :

"God works through me to will and to do whatever I ought to do."

A FREE MIND. The less H thinks about P between times, the more likely H will be to perceive what to do when the next treatment has to be given. Never sit pondering, analyzing and diagnosing your cases ; but hail any thought which does strike you when off duty. Precious insight comes to a free mind.

Some healers wake naturally in the middle of the night, and some make a point of cultivating the habit, in order to treat their patients ; because they say that Mortal Mind is then quietest, both in H and P, and in the slumbering world around them, too. Such narratives of earnest effort deserve our respect ; but all these little niceties and characteristics mean much if H arrives at them of her own accord,

and little, if they are merely picked up from another person, or affected before they are natural to H.

H'S MANNER OF LIFE. It is not for P's sake that H should live rightly, but for the sake of truth and right. Nevertheless, there come occasions when we have to choose our path ; and if we want to be healers or teachers or writers, we very likely have to choose one kind of work, and avoid distractions, or fail all round.

Mrs Z finds she can only heal or teach ; Mrs Y finds she can heal all the morning, teach all the afternoon, and write all the evening. Mrs Z should be true to the manner of life which best fosters Understanding in her ; so should everyone.

HABITS OF MIND. "We make our own conditions all the time" means, amongst other things, that if you bring errors to the patient, you cannot be surprised at finding errors ; if you bring doubt, anxiety, a heavy, material way of thinking, you must not be surprised at finding difficulties, which, if not these very ones, are reflections of them or arise out of them. Can you now see why

OLD HABITS OF DOUBT and scepticism amounting to atheism, hinder many a soul from Understanding ? You may need to deny their power in yourself and others.

"Doubt delays me," will prove true in all you do ; even doubt whether you would do well to study Christian Science or not, will delay some of your results on yourself or others ; doubt raises mists ; doubt confuses the perspective of your mind, makes distant things look near, and pushes things which are close at hand, into the seemingly far horizon. If you are 'born with a doubting, anxious spirit,' you will do well to spend some effort in removing this by Denial and Affirmation, just as you would any error which was reflected as physical disease ; and as a 'treatment of self against doubt,' the fourth and fifth are two peculiarly useful treatments. You recollect we said, that to be revengeful is to make yourself the newest and latest 'cause' of the error which excites your anger. In the same way, to talk about how much you doubt and how slow you are, is to make yourself the cause of your next fit of doubt, and slowness in success ; you brand yourself, so to speak ; and you have no right to do so, any more than you have to brand another person ; the reason for it is, that the branding itself is a lie, an error ; and you are pledged against all error. No one can be sure of healing another, (unless the person were just like Christ) ; therefore no promise should ever be given ; therefore no promise would be broken ; therefore no grievance could exist. If you will keep the atmosphere between you and your patient clear of errors (grievances, promises, curiosity, anxiety, &c.) it will be such a clear atmosphere that the truth will be able to be made plain in it ; now 'the truth' may be that she can (i.) never be healed at all (the reasons are too profound to give, and would excite dispute, and so take off attention from the main issue that the statement most nearly true is "all can heal and all can be healed"). (ii.) Can only be healed by her own efforts, as a self-healer. (iii.) Can only get well on taking the truths of Christian Science most deeply to her own heart. (iv.) Can be healed by some other person than yourself. (v.) Would get well as a result of your treatment, provided she could have a change from her surroundings ; could go on a visit of three months away from husband, mother, sister, or whoever and whatever is the influence which hinders her, by representing that "all

is matter," whereas she knows, and longs to realize that "all is Spirit." Your endeavour to guess which of these is the case will be useless; all you can do, is to keep your mind simple, trustful, faithful to duty.

GO INTO THE SILENCE FOR YOUR PATIENT.

Beginners are sometimes puzzled by this phrase. It only means, go into a room where you can be allowed to be quiet and without being spoken to; and consecrate the occasion by thinking through the same words as if you were going to give your patient a treatment. Then hold your mind empty for a few seconds, or a minute. No one can explain to you how to do this; you must try to do it; do not strain and tease yourself in trying; it will come easily, if you make it easy, for the first month or two, by going *where* you are really quiet and quite alone; and *when* you are not tired, or have your head full of other matters; and *about* a person or topic in which you really feel a deep interest. The habit once formed, you can 'go into the silence' in the noisiest crowd, however tired or perplexed you may be, or however little interest you feel in the matter about which it is your duty to seek truth. When you have thus held your mind empty, open it and let thought on the particular patient, or topic flow in; whatever you find yourself thinking, is the answer, or contains a hint of it. To clear it all up and make it definite, you can state it in short pieces, or even sentences, and ask the Inner Witness if that is correct. You will get Yes; No; or a few words telling you what to do or ask or think. If you are so little evolved, Spiritually, that none of this proves true for you, do not scorn or doubt it; we can but give it out, for the sake of those to whom it will be proof that "a word fitly spoken is like apples of gold in (filigree) baskets of silver." (*Prov. xxv. 11, REVISED VERSION, 1881.*)

Let us suppose that in the silence, you learn a word: 'deception;,' 'unwilling;,' 'held;,' 'clings to grievance.' 'Deception' might mean "use the second day's treatment until you get a result." 'Unwilling' may mean she does not want to acknowledge that she is better.

"TAKING ON THE PATIENT'S CONDITIONS."

Sometimes you will get to know what the matter is, because you begin to feel just as the patient complains of feeling, whether you know every detail, or are in entire ignorance, and absent. This is what is called 'taking on conditions.' It is a sign that you are only a beginner; it is nothing to be proud of; do not go about saying, 'I take on all my patient's conditions. It only shows how highly sensitive I must be.' Nor should you rejoice to think, 'I am bearing another's burdens,' when you have but adopted the errors of that other. What it really shows is, that you do in your heart believe in evil; you do believe the illness is a real thing, or you would not be able to permit its reflecting itself upon you. Nevertheless, if you still are such a beginner as this, deal tenderly with yourself; do not load yourself with cases; take one or two; tell the others that you are obliged to give some time to treating yourself for the present. There is no reason to be ashamed of saying this; we are all made differently, and must study ourselves, so as to find out how to serve Good best. If you have been boasting about power to heal, you merit this check; and if you have merely been undertaking too much in the loving largeness of your heart, consult the Inner Witness,

and you will probably find that some cases can wait a while. There is another small danger; it might happen that A set up a magnetic tie with B. Result; exchange of conditions; a desire for each other's company not to be accounted for by their real likings and dislikings; it is not physical, intellectual or spiritual, and yet they are pleased to be together. The danger of this is the general one of all error: it leads to further error. The two have no real attachment, but only seem to have; it is impossible to foresee or write down the inconveniences this might bring in its train. Those we draw your attention to are the above, and among these, the risk of taking on each other's condition; the healer, A, takes on a little cough from B, the patient; B takes on a little of A's temporary anxiety and low spirits. Each varies in the funniest way, just as the other varies. The way to stop this is for the healer, at any rate, to deny that there is any magnetic tie, and to affirm, "I hold B as Spirit and the child of Spirit." Your doing this one morning and the same evening, should suffice to break the tie. It is partly as a safeguard against such a tie forming that we treat 'the healer' as an avenue of error. In the few cases where such a tie could arise, the risk would be the same in absent treatment, or the most ordinary social intercourse, and is constantly occurring there.

At this point, questioners constantly want to ask: CAN ANY HARM ARISE FROM THE INTERCOURSE OF HEALER AND PATIENT? Our reply is: There are only the risks of ordinary human intercourse; and the mistake you are on the verge of making, is in your half-thought that these risks are peculiar to the silent tie set up between healer and patient. In Lecture IV., we told you that Thought Transference goes on all through daily life, whether we will or no; and that it is the means whereby we communicate all we ever do, though the use of language seems necessary. It is therefore not in Thought Transference that the risk lies; for if you could stop that, all human intercourse would be at an end. The risk lies in the intensity with which A, the healer, and B, the patient, regard each other; A is so anxious to give, and B to receive. There is a quality of person who is never dangerous and never in danger; so many more are of this quality than any other that it is better to proclaim our Gospel of General Healing. But as the public mind is always likely to fix on the minority, the exceptional cases, and obstinately measure everything by them, whether capable of judging, or giving time to judge of each case or not, we will say that such a thing might happen as the following: A is a mesmerist and does not know it. B is peculiarly easy to mesmerise. Result: B is wildly attached to A, tells most unsuitable secrets to A, spends money recklessly on A, cannot listen to common sense where A is concerned. Now this rather unfortunate story might occur any day between lovers; friends; partners in business; clergyman or minister or priest and a member of the congregation; fellow-teachers in a school; teacher and pupil; parent and child; husband and wife. In each of these cases, it might bring more or less disaster and comment. Only on it arising between healer and patient would it bring harsh condemnation of the whole effort for human healing. And if we go so far as this, in recognising unconscious power of fascinating or mesmerising, practised in good faith, however foolishly, we must go further and admit that the same thing might be done with intention; but it would be very, very rare among healers. The healing field is

too much purified by the Christ-Spirit of love and devotion to truth, to offer any great scope for a power which is sure to be welcome and highly rewarded, in any worldly walk in life. The way to look at it is that mesmerism of all sorts, conscious and unconscious, is rampant, and the spread of Christian Science the remedy; not that Christian Science introduces special facilities for mesmerism, and that the remedy lies in the suppression of Christian Science. Remember that 'curses, like chickens, come home to roost,' and that this applies to the mesmerist, whether consciously or unconsciously exercising the power of fascinating or controlling others. This power is sure to be stopped sooner or later, because it only happens in mortal mind, and it is powerless where this is understood; this means that wherever a person understands "I am Spirit," mesmerism is powerless to do anything; and even partially understanding it will reduce its power to giving you a headache or a slight giddiness; but without this knowledge, mesmerism is a power you may well be afraid of. In olden times, people used to consider that the name Christ, was the Word to arrest its power; and they wore crosses, and 'crossed' themselves (made the sign of the cross); but now, alas! people have not only left off doing these things, (for the form without the meaning was of little use) but have forgotten why they did them. The reason was because Christ came to show that all evil, even mesmerism, is only error, and that Spirit can conquer it. If the name and the cross of Christ mean all this to you, you cannot love them too much. If you could be told all that some people could tell you, of the way in which the frightful deeds which shock you in history were done by mesmerism, you would never dream of pouncing on some poor little healer with suspicion and 'fear of Will power being employed'; but you would cheer on Christian Science, with all your might, knowing that "the dark places of the earth are full of the habitations of cruelty," and knowing that you, yourself, with even your knowledge, and your ray of light—"The All is Spirit"—have it in your power to spread such an amount of truth, that if it does not arrest the work of the very mesmerist you would like to stop, it will arrest error, somewhere and somehow, and perhaps will even turn back upon the very one you do wish to reach with the power of Truth.

As to the few persons who have mesmeric power and do not know it, yet see it is error, and do not wish to use it, their proper course is to treat themselves against it as error. "My will is in harmony with the Divine Will. I am free. I can free my neighbour. God works through me to will and to do whatever I ought to do." These are some words which will be useful.

HOW TO TRAIN THE WILL.

Whatsoever thy hand findeth to do, do it with thy might.—ECCLESIASTES ix. 10.

Beginners often say they cannot fix their minds long enough upon any one point to do any good about healing self or others, and ask plaintively how to remedy this butterfly habit of mind. Not for Healing only, but all

through life, fixing or concentrating of thought is a very important part of training ; but it comes through the loving yielding up of your will to work with the will of God, and not through any exercises apart from this love,—such as ‘training the Will’ after the methods described in the Hindoo and other books. It is in Will apart from Love, that all so-called ‘danger’ and ‘evil’ lie. For in the Divine, Will and Love are never separated. God never wills except in love, nor loves without the energy of will. Now we have laid down (I. to VI.) that all ‘evil’ is in supposing something true which is not true. To ‘train your will,’ by practising a long stare at a mark on the wall, or by holding your arm out so many minutes, or holding back your breath so and so long, is to use methods which are not Divine at all, but are mortal and are of the Error way; and you will find punishment of some sort along that way, as you always have done from your nursery days onwards. “The way of transgressors is hard.” Why? Because it is not the true way. Never separate Action and Purpose, and never trouble about the results of action; concern yourself only with the rightness of your principle, purpose and method. Leave the results, ‘success’ or ‘failure,’ to God. Lay down every deed when you have finished it, and God will set you the next one; but God cannot do this, if you are still hovering anxiously round your finished work. God calls; you do not answer, because you do not hear; you are listening for some sound from your old deed, and when you hear none you say, “Ah! I have failed.” But if you will leave the Spirit of God to move upon the face of the waters, you will see your deed spring into life, as a new creation, and you will cry “Love has succeeded.” In this spirit of Will and Love, it is safe to encourage all to set to work to heal; for it is the very spirit of Healing or Wholeness; and without this spirit, all doings come to nought; for “all our doings without charity are nothing worth.”

WILL POWER.

If there be a mistake the public make quicker than any other, it is that of thinking ‘Will power’ is the force used in Christian Science to effect cures; and if there be one

thing more than another which the lover of Christian Science objects to, it is the use of 'Will power' for any purpose whatsoever. 'Will power' belongs to the mortal self of each one of us, and can be used to influence the mortal self of another person—nay, is so used in the general movement of every day affairs, whether either party, or anyone else heeds it or not; when thus carelessly employed, its results are merely the 'tossed hither and thither' feeling which we all know makes us tired at night, when the day's labour is done. But when driven with intention, the results of Will power may be greater. They may sometimes be 'evidently' good, or bad; but often are not apparent. The benevolent tyrant of domestic or social life, who rules us all with a rod of iron, is a familiar example. But Will power is asserted to be used about disease; and students will sometimes come up to the teacher with a cheerful smile, saying, "Oh! I quite see what you mean about our power of 'denying away' pain; for I have often 'willed away' my headache; but it nearly always returned. Why was that?" A little later in the course of lectures, the same one will say, "I see now, my headache returned, because I used to believe it to be a real thing, which I was 'willing' away. I see what a different thought I must hold, how I must realize my own will to be one with the Divine Will, which is Love and casts out error." Would that all who pride themselves upon possessing Will power could come to see it is a 'no-power,' relatively to the Supreme and Only Will; that it blinds the one who proudly uses it, and confuses the one upon whom it is exercised. If disease be 'driven out' by A's power over B, it is done at the cost of B's taking up a certain amount of A's mortal quality or character along with A's will. Now no one can be benefited by thus taking up, or taking on a little of somebody else's self; for it is but error like our own mortal self; and it may be a very unfortunate kind of error. In such a case, the remedy is worse than the disease. A malicious person may 'will' out of your mind certain bodily ills; but you will have taken on a certain amount of her malice, as a quick-eyed person will easily see. 'Healing' of this sort is merely on a footing with most of the 'healing' done by drugs and plasters and other forms of matter; it drives out one error by another; relief is sometimes obtained from pain, but the mistaken way of thinking is strengthened; reliance

on Truth and the Spirit are lessened, and therefore the person is even more liable than before, to picture out errors. It represents all the difference between paying your creditor and obtaining a receipt 'in full of all demands,' and borrowing at ruinous interest on your mortgaged capital to keep the bailiffs out of the house. Perhaps a little extra malice seems a good exchange for a spinal pain. But how long will it be, do you think, before the newly-gained malice will picture itself out in some other disagreeable pain, of which you will need to be healed?

You have the cause of the spinal pain still working in you, though you seem cured, and you have absorbed a new mortal error from your supposed healer. The part of a mistaken 'healer' may be played by your own mortal self, which would fain pretend to heal you by your own will and skill; whereas it is the Infinite which heals, because it is whole, and every attribute, Will included, works in wholeness and harmony.

The process of using mortal will is not peculiar to efforts made under the name of Healing. It goes on all the time, and whether we will or no. You will often hear an intelligent mother observing "My boy has ceased to stammer, since he had this new master at school, but he has picked up the master's manner, which is not one I quite like." The explanation is, the master dislikes a stammering pupil, and sets his will against the trick; the boy might be antagonised or attracted; he is attracted, because the master possesses that assemblage of qualities which, on meeting the boy's, have the power to impress him; he becomes 'psychologised' by the master, and pictures out his will or mortal self; this excludes stammering, but includes the 'manner' disliked by the boy's mother.

To sum up: people who are very impressionable, are always picturing out the mortal will and self of other people. Occasionally the results may seem good; but they are really bad, when tested by the only true test: growth of the True Self; for this never goes on under the mortal will of any other person.

What is the right way out of the difficulty? One great safeguard is, that the public should study Christian Science for themselves; they can then judge of the influence of character, whether as exerted inevitably in daily life, or intentionally for 'healing' patients. Mere 'will power' aims only at a temporary result, and is capable of that only. A

person who has been impressed with the mere will power of another, cannot possibly be any the better in character for it,—(to improve character is the aim of Christian Science)—and is probably the worse ; for the bare notion of one nature imposed on another, is contrary to every one's idea of true development, and is unwholesome, unhealthy. We admit there have been noble men and women who used Healing power and called it Will power ; such a man was the late Dr Elliottson, well known in London forty years ago. He was immensely better than the people who attacked him. He did and said the very best he could. We only quote his name to indicate, that what he attempted, was not what we practise as Christian Science. Another name for Will power is, as we have said, ' Mesmerism ' ; a foolish name, indeed ; but somehow it is a useful one to use, in order to open people's eyes to the true character of all Deception ; and that we know, is as old as the human race. Is it not a strange thought, that all impressions of the senses are of the quality of Mesmerism ? Mesmer did not invent, or even re-discover the power he practised to entertain the French Court and Academy some hundred and ten years ago, when with his magic wand he made people perform, just as any travelling mesmerist does. To possess this kind of Will power is no more a proof of Spiritual development than to be affected by a mesmerist is one. So mixed and so dangerous are the results of it, that there would be no wonder if the public should shrink from such a power. And so they do, when they know what they are dealing with. To one section of the public, we would say : Ascertain what kind of power you are about to employ. To another section we would say : Do not be scared from the study of Christian Science, or from employing power by the dread of its being mere Will power. Everybody's best safe-guard is in studying Christian Science. Then you can judge for yourself about the pretensions and quality of the power employed. There is no mystery in the teaching ; everyone can understand some of it ; and is the better for that. And the soul ready to know it, learns the whole as an old and glad lesson, no matter what be the defects of the teacher.

BOND OR FREE: WHICH WILL YOU BE?

*"They are slaves who dare not be
In the right with two or three."*

JAMES RUSSELL LOWELL.

When will people learn that all slavery is untruth, and that all untruth is slavery?

When will people learn that all mesmerism is untruth, and all untruth is of the nature of mesmerism?

The fib you tell your green-grocer with a fixed stare, about the last potatoes he sent, is trying to mesmerize, or 'psychologize,' or influence him into reducing his bill; but of course you never heard of mesmerism or psychology, and would have to get a dictionary to see what it meant. So would Pussy, if asked the chemical constituents of cream; poor, simple Pussy, she would not know how to describe cream; but she knows the taste of it, no one better; it is, in fact, generally admitted that Pussy is an expert.

Now, all of us, to whomsoever these words may come, should know, once and for all, that there is no safety for any of us except in knowledge. The influence of fear working upon human beings has always been going on in the world; and the only difference between old times and 1888 is that now-a-days we give the whole truth to the whole people. Here it is in one of its forms or statements; it is in every page. Christ ever risked death to tell it us in full, to illustrate and teach it to us, and so has every martyr (witness), and every victim of the Inquisition, whether it was about religion, or about whether the earth moved or stood still. Galileo was taken before the Inquisition for saying the earth was round and turned on its axis once in twenty-four hours,—both harmless, dull facts, you think, and not worth teasing anybody about. He was charged by the Church of Rome with teaching 'heresy,' or a fact different from what the Church authorized; the Church knowing very well that every true fact frees somebody's mind, lifts off the chance of intimidation through fear, and so lessens the power of all other forms of fear. The low witchcraft, which used to be detected in poor men and women, and for practising which they used to be burnt, when caught by the honest ordinary people, was a mere nothing, compared to the witchcraft men and women in high places were practising for worldly ends; but the world pulled with them and shielded them. This whole

history is only less possible now-a-days in so far as people have caught the true message of Christ's life, which was to teach and explain unweariedly and powerfully, that every child of God must protect himself and herself. This lesson has been caught and cried aloud, from one joyous heart to another. One cry is, "We are free." Another is, "The whole truth for the whole people." Another is, "All men and women are born free and equal." All these cries of freedom are the outcoming of Christ's work for the world.

We know now what Mesmerism and Witchcraft and Will power are, and all about ghost stories; and therefore we cannot be frightened by any of them; nor do we go about fearing, that some day we may be thrown in contact with such things and not know what to do or say, which would be, or has been, so very embarrassing; or that somebody will ask us what they mean, and that we shall be quite crushed by being unable to explain. Mesmerism and Will power, when combined in certain ways and joined with some other knowledge, constitute part of what was called Witchcraft in ignorant times; for really, there seems good reason for thinking, that this name, Witchcraft, was used to describe all power that foolish people did not understand, whether it was used to harm, or bless, and whether it consisted in power which would still be popularly described as 'mysterious,' or merely in intellectual knowledge and observation of natural things.

Ghost stories may involve merely the same set of considerations as Witchcraft, or may compel the explainer to adopt some theory of a future life. The proper way to study a future life is not by the analysis of ghost stories, but by developing your own Spiritual power; it may take the form of opening up such explanation to you, or changing your diet, or making you a healer. Neither desire nor despise any development that comes to you. Take it all patiently and gladly. The day will come for power to be born in you; and it will be when all despising or curiosity is impossible to you.

NOTE.—"All men and women are born free and equal." This statement is offensive to the principle of worldly rank, and contradictory to the occult doctrine of our living many lives, because we need them to work out our evolution and inequality. The material, or merely Ethical mind sees no such reason against universal equality; and the mind which likes to dabble in ancient 'occult' ideas, fails to see that the statement of universal equality is nearer the truth than a more cautious one would be. Equal access to a share in Divine life and light is what all men and women are born to.

WHAT HAVE WE A RIGHT TO EXPECT?

"In things non-essential, Liberty ; in things essential, Unity ; in all things, Charity."

Teachers and books on Christian Science preach industriously, that "all error is only in mortal mind." They preach this so industriously, that a few words of explanation may be appropriate. It is true that all error is unreal, and has no permanence. And it is commonly admitted, that the reason people ever do get deceived at all, is because they were unaware that deception could be practised just after that particular fashion ; the proverb belonging to this is, "Forewarned is forearmed." This makes knowledge the great cause of security, and ignorance the only evil. It is impossible to deal with every aspect of a question at once ; so we will leave out of sight, for the moment, all that might be said about "Where ignorance is bliss, 'tis folly to be wise," or about innocence being its own best protection.

What we have a right to expect is, that people should not teach "there is no evil," and then practise deceiving influences upon the persons they teach, or upon any persons whatsoever. There are deceiving influences of a kind which it would take an expert to detect. We have a right to expect, that people who teach that the use of Will power is enslaving shall not practise Will power ; that they shall not teach that undue influence cannot be exerted upon people, and then proceed to use that very influence.

The influence which enslaves, and benumbs, and fascinates is an influence which is liable to proceed involuntarily from the mind capable of exercising it. Whether it would act thus, if its owner had never voluntarily used it to control any mind unfairly, it is perhaps not easy to say ; but it is certain that directly a person indulges in the use of this power, such a person is likely to affect others disagreeably and injuriously, often when least desiring it. Such is frequently the punishment of the one who uses Will-power in thought. It may not be fair to say, "I felt A trying to mesmerize me ; and I found it out by feeling giddy, and as if I must whirl round ;" but it is fair to say that if you felt this, A does practise mesmerism ; and A's lightest thought is liable to affect the person thought of. Persons sensitive enough

to detect A, will never be talked into believing it was B or C, whose thoughts were thus felt. And, consequently, such sensitive people are not A's greatest sufferers, or most likely victims. These are to be found among the foolish, who cannot be got to master any explanation or warning, but think "you are very horrid, and wicked to say such a thing." The first step of the mesmerist is to attack the victim, by some method which makes the victim doubt, resent and reject everybody but the one who is causing the mischief. It is useless to ask us for an explanation in words as to how it is done ; but it is useful to proclaim on the housetops, that the right way to get rid of the influence is to declare no such thing has any more power than all the rest of the seeming power of matter and evil.

About this, those teachers of Christian Science who, nevertheless, practise these tricks, quite agree with us. Where we differ from them is in their so industriously using the words "it cannot be done," as dust which they throw in their victim's eyes, instead of as encouragement to throw off the benumbing influence. This, however, so rarely comes out markedly, that it is usually esteemed best to keep silence and not scare the public. Take, then, the commonest field for the exercise of mesmerism,—flirtation. There is an innocent, happy, merry life possible amongst young people ; and there is beautiful, serious, gracious love and courtship ; and there is all this broadened out into a spiritual tie of marriage which is so strong nothing can break it. To avoid misunderstanding, let us say all this. But besides all these fair and holy things, there is every kind of uneasy, unholy, exciting, benumbing error, at work between the sexes ; and so ignorant are many persons, that they know of nothing higher than all this. Our object in mentioning it is to point out, that Will power or fascination is not only a special power, which is used for special purposes by specially endowed people, and thus a danger about which words of warning are needed, but may be met with in every-day life, under all sorts of disguises, and is practised thus by people who have it in no intense degree. A philosophical warning about this part of it is all that is necessary ; any one can take up the topic at leisure and settle for himself or herself, whether or no "most of the marriages are made by mesmerism or fascination."

But when it comes to certain American teachers practising, or winking at it, while industriously teaching it is a

mere bogey, we think a few plain words may enable the public to get the most good out of such teachers, without going through tears and agony about their short-comings or wrong-doings. Such performances can only go on until the public has taken in the teachings; then such teachers as these are sure to be superseded by worthier ones. Meanwhile, it is nobody's business to sweep them off the board. They teach "with what measure ye mete it shall be measured to you again," and they are perfectly right; they will find it proves so. The saying means, however, not only:

Be not harsh in your condemnation; but also, Be not cowardly when you see something wrong. Explain what it is; say how it can be set right, and then leave it.

Paradoxical as it may sound, the fact is, that we shall never all get right, until we have taught the simple people exactly what the works of the devil were which the Son of God came to destroy; and have also taught those who do the works of the devil, that the Son of God is strong enough to destroy them. (1 John iii. 8.)

PROCLAIM GOOD AND CAST OFF FEAR.

It is a pity so much talk is made always about the 'powers of darkness,' and so little about the 'powers of light.' However, this is only another plan of the 'powers of darkness;' much talking about them strikes you with fear, and through fear they operate. But to fear means that you are 'negative;'—are not prepared to go so far as to say, "I am a child of God and that gives me all power to protect myself; in order that I may be quick witted, I claim Divine intelligence; that I may be shrewd, I claim the Divine wisdom; that I may be just, I claim Divine truth; that I may know what I lack, I claim Spiritual understanding." If you will say this, every day and as often as you need it, you will find yourself in the position of dignity to which you have a right.

HOW TO BE VICTIMIZED.

But if you go sleepily along in some stupid belief, which you do not heartily believe, or if you go busily round, declaring that nothing is true, and it does not matter whether you call a spade a spade, or whether you are cowed by the manners and customs of polite society into

thinking of it as an agricultural implement, you are the kind we call negative, whether your negativeness take the form of sleepy religiousness or indifferentism, or of bitter opposition and prejudice. To be cowed out of plainness and simplicity is to be exploited by the same power of making something seem nothing, which lies behind all operations involving fear, such as misused mesmeric power; and if you do not know "it is silly to be frightened," you need not come to Christian Science for elaborate teaching about what to be frightened at, and the occasions when you need not, or need to fear.

HOW NOT TO BE VICTIMIZED.

Never be frightened. Always be bold and brave. Always speak the truth. For example, people who wield mesmeric power wrongly, and people who suffer from it, are never true to truth; they are either intentionally in error (as those who wield it), or (as those who suffer from it) in error from negativeness, often shown as stupidity. But they need not be stupid; no child of God need be anything which enables the powers of evil (error or negation) to turn him or her to account in any way. You are never safe while you are indifferent to your Divine origin; you are never in danger while you declare it.

This Animal Magnetism (Mesmerism, or power of Mortal Mind) scare is a very old scare; and this is the way St Paul met it:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." (*Epistle to the Ephesians* vi. 14-17.)

Now, if you will read this and the chapter over and over, till you do see that St Paul was telling them how to deal with a scare, you will feel very much comforted, and quite able to deal with your own private and local 'scares'—the rude word, the sneer, the threat of authority, and the sense of feebleness. The fact is, after all that is said and done, we must help ourselves; all the feebler ones have to learn that, and the stronger have to practise what they know.

"PRAYER AND FASTING."

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say. Here I am. . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: The Lord shall guide thee continually, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—ISAIAH lviii. 6, 8, 9, 10, 11.

"This kind goeth not out but by prayer and fasting."
(Matt. xvii. 21.)

"This kind can come forth by nothing, but by prayer and fasting." (Mark ix. 29.)

The reader will recollect that these words conclude the comments Christ made on the case of the lunatic whom he healed, after the disciples had failed, and had come to ask why. And if the reader be engaged in healing now-a-days, or interested in watching such efforts, questions are sure to be asked about this Bible story.

Is there some particular kind of lunacy which is meant?

It seems hardly likely; modern minuteness of classification into this, that, and the other, is very misleading; especially since doctors think of diseases as occurring in and through matter only, and not as mere pictures of wrong ideas. What ought we to think of prayer and fasting?

A healer will often say "I must treat myself for ability to treat my patient," and straightway sits down quietly ('goes into the silence'), and denies away all impediments to seeing clearly what the patient needs, and affirms intelligence, love, wisdom and power to speak the right Word. This is 'prayer' as many a healer understands it; excluding the idea of petition or craving, but including the idea of supreme acknowledgment that self is nothing and the Eternal is all. Of course all healing is attempted with this conviction alone, and in this frame of mind; but in healing, as in everything else we do, there come 'moments of extreme weakness,' or 'cases of extreme difficulty' as we call them, when reinforcement seems necessary. Then we have recourse to 'prayer,' or that putting oneself in Union with the Eternal, which keeps open the door, whereby influx from the heavenly spheres may pour in.

Now what are we to think of fasting? There are always persons to be found who give it as their sober, honest testimony, that to go without a meal is sure to yield them extra clearness of Spiritual vision, and consequent right action; while the testimony of others is the opposite. As to actual food, how much, how often, and when, no one can make a rule for another. But Christian Science healers do not, as a rule, follow any ascetic practices, either about eating or dress; they are moderate in all things, and merely obey an inclination to extra simplicity, if it should arise spontaneously. But many is the social enjoyment or excitement the healer lays aside, 'as unfitting me for my work;' and life-long is the earnest person's habit of living by the old nursery motto:

DUTY BEFORE PLEASURE.

Did we not all learn to say it, as we put away our toys before rushing off to some new pleasure? Did we not then postpone the getting out of our toys till lessons were learnt? Did not the toys and the Pleasure gradually fall into the background of our lives, as Duty grew sterner and more prominent? And do we not all trace our power of putting Duty first, back to that earliest home discipline of our mother and nurses? But what has all this to do with fasting? Well, did we not learn to fast from pleasure, to cease from our own works and ways, that we might come under something which represented a higher law? Now let us compare our lot, reared so carefully as this, with the lot of any one who never had such a discipline. How hard such a person might find it to hold out against the temptation to scatter attention, to give up, to lose heart, to lose faith, in the midst of efforts, which our mothers early accustomed us to make, without thinking it aught but our bare duty. We call such people undisciplined; they are like the unskilled workman who is not used to his tools. Were not the disciples very undisciplined men? were they not rather chosen on that account, because the only discipline to be had in their time was in serving some sort of corruption? Scribes and pharisees, money changers, publicans, soldiers, are not mentioned in terms of praise. May it not, then, have been necessary to cause such undisciplined men as the disciples, to make great efforts and to do stern things ('fasting'), in order to signify, and also to attain the willingness

to give up time and self? And may it not be that the generations of unselfish men and women who have lived since then, have really left their mark on the world; so that their habit of 'fasting' from self having reached us through our mother's precept "Duty before Pleasure," we breathe an atmosphere of it such as never was before our time? If our suggestion be correct, it is but a fresh illustration of the truth "the letter killeth but the Spirit giveth life" (2 Cor. xxxvii.). For it may be that it is not by going without your dinner (fasting) that you would get the Spiritual insight about a lunatic patient, but by pursuing your daily duty more diligently than ever.

SOME CAUSES OF DIFFICULTY IN HEALING.

We say "It is always the healer's fault, if the patient be not cured;" we desire to add some hints in explanation of this. In simple Christian Science, we teach that to heal requires no complicated knowledge or theory of pre-natal influences, re-incarnation, life forces, infesting spirits, and the many other descriptions of the operation of the shadowy thing, Error, whose pretensions to reality and power we are anxious to break and show as broken. We teach you need only set to work upon your patient with a conviction of the nothingness of evil, and the Power of Good by which you are guided, in calling the patient's Good into manifestation.

Now, it is on this Power of Good that we want to give a few hints. We have always taught that Good was all-sufficing as a guide; we will now give you some hints as to what Good may show you; what you may expect to be shown, if you are faithful in your work.

(1.) You must not be surprised, if you find a sense of complete block in your healing some patient, and that perseverance and faithfulness produce no effect whatever.

(2.) You must not be surprised, if you feel at your heart a dislike to take a certain case; feel a blankness, and a block before you begin.

What does the blank feeling point to? It may mean there are people who will heal that case easier than you could; or it may mean you could never reach it at all. The old way, in ages past, was to train a healer very elaborately, so that every kind of contingency might be pro-

vided against, and only such persons were taught as would repay all this trouble, by being capable of learning all the wonderful knowledge, and devoting their whole time to humanity.

The modern way is to say to all people, "You can all heal and be healed. Here are the principles. (We give them in a course of teaching on Christian Science.) You can all heal (some persons). You can all be healed (by the right healer). The effort to heal will do you all good. The treatment of your healer will do you good Spiritually, even if it does not show out as health."

We believe that by this modern plan, an immense mass of healing energy is loosened and set to work upon the world. We believe that our constant statement, "you can all heal and be healed," does more to get a quantity of healing done than any number of carefully written instructions would have prompted. It conveys the truth more accurately than any more cautious statement would do, and therefore it is not only justifiable to say "You can all heal and be healed," but it would not be justifiable to say anything else.

(3.) A third surprise in store for you may be a sensation that some distinct person is opposing you. Perhaps you guess who it is, in the surroundings, and having 'treated' them to feel kindly, or be intelligent, your patient recovers. Do not resist this inner prompting, or talk of it, but act as is due.

(4.) Perhaps you will treat the surroundings in vain, both collectively—as 'the surroundings'—and singly, as 'wife, husband, mother, cousin, employer.' No response in the way of success in healing your patient comes, though you may get a delightful reward in harmony or healing for the surroundings. What is the matter? You feel the opposition; feel the patient held; cannot find out what holds her.

Now our hint to you is that you should not resist, or push away the prompting, that it may be some influence not 'in the flesh' which is opposing you; and that through giving ear to this suggestion, you may find yourself obliged to deal with this strange influence in a way that commits you to some theory of 'another life.' So be it; if it comes, let it come.

Do not say angrily, "There, now; my teacher told me it was enough to know 'there is no evil,' and here am I

face to face with a queer influence, neither dead nor alive ; and not a notion have I how to deal with it ; and I know it would be useless to go and ask her or any one, because they are all ready to reply, 'It is only in Mortal Mind.' But I must say I think Christian Science ought to give more definite instructions." Rather, say soberly, "The Bible speaks to the same effect as the Affirmation my teacher gave me":

"God works through me to will and to do *whatever* I have to do."

Do not say : "I was not taught any theory of the after-life of mortal mind, and I fear to act without a theory or reference to my teacher—now alas ! out of my reach." But go boldly on to deal with the 'queer influence,' knowing that the Good is stronger than all else ; and a great (seeming) mystery of life may be made known to you.

There *are* pre-natal influences ; but to give you elaborate teaching about them might not help you to recognize and deal with them. If you are called upon to do so, your Spirit is as fit for the task as any verbal instruction could make it. Hence all our efforts as teachers go to opening the Spiritual Self of our students ; to opening the eyes of their Understanding, and to convincing them that the mode is by doing duty, and not by receiving directions about how to deal with contingencies which may never arise.

For example, pre-natal influences may take such a form as rendering the patient from birth, or even before, liable to attract floating mortal thought, tending—say—to prejudice of race and family. In vain do you treat the person for pride. The error is not one he is at all prone to. Yet, you, as the healer, perceive pride when treating. Whose pride is it ? You try 'surroundings,' and you are right ; but they are not in the flesh. Now try them as ancient, floating forms of mortal mind, needing to be educated by your words of wisdom, and dismissed from the patient by your words of power. You will soon know whether you are on the right track. There certainly are many persons who are held by 'mysterious' influences ; and this is the reason why a teacher says that, while a great deal of healing can be done by everybody, certain cases yield only to the fire of Understanding. Now this 'fire of Understanding' is bright enough to see, no matter what the darkness round the patient may be ; and bold enough to recognize and pro-

nounce the Word, no matter how terrible be the thing seen, nor what theory of an after-life it may imply. Hence it is evident, that to be 'in Understanding' you must be bound by no prejudices or limitations of any kind; fear no one and nothing; hate no one and nothing; for if you fear or hate, you are liable, if not sure, to mix the out-picturing of this fear and hatred with whatever is holding your patient.

Get you into Understanding quickly; for you know not when you may need it. We have given you the only rules you need. Say: There is no power in evil; there is no power in matter; in God is all power; the law of God guides me, under it, I have only to call for what I need, and the supply will come.

(If this amount of teaching be not enough for you, after you have patiently studied it for some months, you would do well to seek out some good teacher, and go through a class quietly, so as to get into the thought.)

ON SYMBOLS.

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. . . . Cannot I do with you as this potter? saith the Lord."—JEREMIAH xviii. 1-6.

"The Lord shewed me, and behold, two baskets of figs."—JEREMIAH xxiv. 1.

"Then I beheld, and lo a likeness as the appearance of fire."—EZEKIEL viii. 2.

A symbol means a picture, or representation placed before you, each feature of which conveys some meaning. Some persons have had, all their lives, a habit of seeing such pictures spontaneously; they may seem located on the wall or the floor, but are felt to belong to the mind; distinction needs to be made between mere mental imaginings—'brain pictures'—and true psychic pictures. 'Brain pictures' bewilder by having no meanings, or self-contradictory ones; psychic pictures carry unmistakable meaning to the heart, though it may be often partial at first, and years may elapse before its full significance is apparent. This picture-book method of teaching has

always been available to Man ; but no one can acquire it, unless it be natural and inborn. No pride about it should be felt ; for, if you are taught to-day by a symbol and to-morrow in some other way, it is for you to accept the teaching and not concern yourself about the change of method. Among the many who study Christian Science, and make loving efforts to realize its truths by healing others, a few see symbols. And for their sakes we now write.

From private observation, we would point out that many so-called symbols are really peeps out of a past existence. ' A savage with a club, striking a child ' might be such a real picture ; and to regard it as having some deeper symbolical meaning might only mislead. If it were shewn you, you would Deny away the recollection of violence done or suffered, and then Affirm power to do right, and love to enemies. (See chap. xi. on *Karma*.)

As to symbols, the first thing to consider is, that it is almost sacrilege to speak of them to anyone ; they are especially shown to you ; if you speak of them, a common result is that you will see no more for some time.

Next : to interpret them, you should talk to them, hail the pleasing feature and express joy ; take the unpleasing, or puzzling feature, and insist it can have only a good meaning. Treat symbols as living, and they will live for you ; stare and wonder, and they will pass on sadly ; just as people do, who feel you do not care for them. Dismiss all fear of not understanding them aright, just as you would with strangers, from whom you cannot get anything so long as you are ill at ease and puzzled. Declare no evil can be intended, for there is none, and that will clear the air for the true meaning to be shown you. Declare you have access to the Divine Intelligence from which you sprang ; and in that calming thought, the symbol will display its life and meaning fearlessly. Declare all this, and you will not feel anxious, lest you should treat a patient wrongly on the suggestion of a symbol. Make a warm, kind, easy, impartial mind for the poor little symbols to play their parts in ; if you frighten, or court-martial them, if you analyze, squeeze and torture them, they will not come. Never mind, if yours pass before the interpretation flashes to you ; nobody will be angry with you for the delay ; you have not mentioned seeing the symbol, and so presumably you have no critics.

As to how to advance in Light and Life you must train yourself. If you were learning to sing, you might have able teachers, but must, after all, get on to thoroughly friendly terms with your own throat and lungs, find out their resources, watch and compare. So you also proceed, in the study of inner phenomena. The meanings in any list which could be written, would have originated in the feeling people had, and to this you have as much access as they ever had. Thus, why do you want to read in a printed book that red means encouragement, love, warmth, satisfaction? Does not the colour red give you these feelings?

Books on symbolism are usually histories of religion; and in each religion, some particular meaning was given to colours and forms.

You might get good from studying the priests' clothing, and the vast symbols of the prophets in the Bible.

You might get good, because you start with the idea that it is the translation of symbols you want; you are a fellow student, so to speak. Certainly, nothing could be sadder than to see these great wild picturings, or quaint fancies in jewelled work, seized by ordinary Biblical commentators; found fault with by the ignorant, because their meaning is obscure; and put under the microscope of discussion, by learned Hebrew scholars who do not know what a symbol is.

The soundest rule for us all is to accept what is shown us as a gracious message, and leave Love to teach us the meaning. Love is the great interpreter of all things, because it makes us so sensitive to small meanings, which might escape us. Trust Love the Teacher.

The subject of symbolism is very wonderful, (in its entrance into our life, whether we will or no), and is likely to enter into the life of every person whose intuitions are quickened, either by lifelong habits or by the study of mind. The All Good teaches us through pictures, just as we teach children through a picture book; and there is no more harm in our wondering what the pictures mean than there is in the children's innocent wonder, and eager interpretation. Silence is only our duty when we are shown pictures in a person's life. For we have probably no right to share these peeps with anyone. That is to say, we might mention a symbol for the sake of getting its meaning,

and find that in so doing we had bared a life-secret to unfriendly eyes.

CONVENTIONAL symbology is of many kinds.

I. There are symbols which have been handed down to us from countless generations (circle, triangle, cross). These have settled meanings which have varied at different periods. The circle means eternity, what is unending. It meant that ages before the time of Christ. This subject is vast ; it has to be studied in Church architecture, in heraldry (shields, crests and coats of arms); jewellery (masonic ornaments), &c.

(Books : Lord Lindsay's "History of Christian Art" ; Mrs Jameson's, edited by Lady Eastlake ; Prof. Alexander Wilder's works (of New York) ; King's "The Gnostics" ; Durandus on Symbolism, &c.) Each of these books will refer the student to others, whose writers were deeply learned, but had to die of some illness which could have been cured by a farmer, or a farmer's wife, who had never seen a book on symbology, but had studied Christian Science.

Of course, it is in this oldest department that we can learn what mankind has always recognized as having meanings (colours, numbers, animals, times and seasons, simple forms, jewels, parts of the human body), and what these were. And naturally, it is out of all this, that forms of words have grown, like proverbs, charms, incantations, fortune telling.

If you want the explanation and history of these things, here is the branch of the stream you must travel up.

The stream is as full of difficult places and driftwood as the Mississippi at New Orleans ; and there is no fountain of healing at the source, when you get there.

If healing and life ever lay at the source of these strange things, it does not lie there now ; and when the traveller leaps eagerly from his battered boat, to read what seems written on the guide post, he will find these words : "Why seek ye the living among the dead ?"

II. Swedenborg's SCIENCE OF CORRESPONDENCE. Swedenborg was indeed a great seer ; his works will clear up many of the contradictions of older symbology. They explain a great many symbol pictures.

The symbolisms about evil will prove quite as useful to the lover of Christian Science, who believes there is no reality in evil, as they did to Swedenborg, who took evil in such a different way.

III. PRIVATE SYMBOLOGY. This means that the ordinary or conventional meaning is not true for you, but that you are given to understand something special. For example: The red colour generally means love, hope, encouragement. To one student of symbolism, it always comes as what it may also mean, viz.: a sign of delirium.

IV. MODERN SYMBOLOGY. Most people's symbols are about modern objects,—railway trains, statues of heroes, a flower pot, or their national flag. It is useless to search for these in any dictionary; but such study will cultivate the power of interpretation, no doubt.

To anyone, the merest beginner, who has seen a symbol, nothing could be odder than the idea, that most of the commentaries and guides to symbolism have been written by men who never saw one, and did not know that to 'see' is part of intuition. What would be thought of a man who wrote a book on practical gardening, but had never been a gardener, never sown a seed, never pruned or grafted, never budded a rose, or planted a strawberry runner, or knew any person who had?

SPIRIT HEALING.

"We must know that the word angel is the designation not of a nature, but of an office. Those holy spirits in the heavenly Fatherland are alway spirits, but they may noways be alway called angels, which is, being interpreted, messengers, for they are angels only when they are sent as messengers; hence also it is said, 'Who maketh spirits Thine angels' (HEBREWS i. 7), as if it were 'of them who are alway with Him as Spirits He doth somewhiles make use as messengers.'"—GREGORY THE GREAT (died March 12, 604, age 55).

Christian Science as taught in America repudiates the doctrine of communication with 'Spirits.' Any book purporting to treat of Christian Science ought to state this, before writing on possible Spirit agency in curing disease. We have no desire to confuse boundaries laid down by those who profess to teach 'pure Christian Science.' But the narrowness of their appreciation does not compel us to refrain from facing all that might be perceived as among the operations of the Great Unseen.

Christian Science, as taught in elementary classes, gives

the bare statement of truths which will show you how to heal, and open your Spiritual Understanding, so that you may judge for yourself on all topics. Christian Science gives freedom and not leading strings. If you follow the simple rules given you, Spiritual Understanding will come to you ; and with it you need no permission to read on Spiritualism, Buddhism, or Swedenborg, nor any one to harmonize those or any other teachings, or explain them away, if they shew themselves untenable.

Public opinion is growing very fast on all questions relating to the Unseen ; scoffing, credulity and pride are giving place to a wish for things to be brought before the thoughtful, in such a way that the harmony, or connection between one branch of thought and another, may have a chance of being perceived. We think it is wholesomer to go into every necessary point, than to push 'discreet silence' so far that it becomes indiscretion.

A distinguished mystic, writing to us recently about modern healing movements, wanted to make out they were all due to bands of healing spirits, sent just now into the earth sphere. We think this says too much.

Any one who is willing to consider the matter at all, will readily see, that these 'spirits' might be (i.) messengers sent from realms wholly unconnected with earth ; or (ii.) from realms whence they return to its familiar scenes, for the sake of serving a useful purpose ; or (iii.) from realms very closely connected with their earth life.

It is hard to deal adequately with the question of Spirit agency in cures, unless we write down some statement containing some belief about what goes on after death. And yet it would be a pity to risk any one's willingness to listen to Christian Science being changed into hostility, if it were merely for the sake of offering an explanation of one particular group of cures, of which many persons have never seen a specimen, and perhaps never will.

That branch of the Unseen which involves intercourse with the 'dead' is popularly known as 'Spiritualism.' Full information about it can, of course, be had in the newspapers devoted to, or including the subject. Doubtless our readers know them all. We see many, but we profit most by *Light*, of London ; and among the American ones by *The Golden Gate* of San Francisco, California ; *The World's Advance Thought*, of Portland, Oregon ; and *The Religio-Philosophical Journal*, of Chicago.

The Spiritualists are, so far, divided on the subject of Christian Science; some say they have been teaching it all along; some denounce it as a delusion. They also waste time and temper, from unwillingness to admit that the name 'Spiritualism' merely covers the fact of communication between mortals and influences outside the form of the body; and does not describe any doctrines or ideas so communicated or discussed. 'Spiritualists' want to make out that they stand for more than the bare fact of communication between mortals and 'spirits;' they insist that 'Spiritualism' is a distinct religion and philosophy. 'Spirits' teach all sorts of doctrines, just as mortals do, and the single fact of 'communication' is not enough to constitute a separate sect.

The disgusts and exposures of fraud have been innumerable, so that most thoughtful people have come in contact with something likely to destroy all further interest in 'Spiritualism' in the mind of any mere enquirer.

That branch of study which involves knowledge of races in the Unseen which have never been incarnated, may be studied in books on 'occultism.' Hints of their existence are seen in Shakespeare's *Tempest* (Ariel and Caliban) and *A Midsummer Night's Dream* (Titania, Puck, &c.). Peaceful, just, and beautiful life in men and women does all that is required to perform man's duty to these subject-races of beings, and to enlist them in harmonious service, usually given without man's being aware of it. All anger, cruelty, self-will, or sensuality lays a person open to interference from them; because whoever thus abandons Divine self-control, becomes the sport of nature, and no longer has dominion. When thus drawn out of their natural order and place, such irresponsible but otherwise harmless beings may be found connected with physical sufferings. (Hence the effort of Christian Science treatment is well applied, when it endeavours to change the patient's character, and so make him free from 'within.')

The testimony to the fact and value of spirit communion comes to us from all ages, as a body of evidence not needing even such a great array of proof in support of it as modern times afford; and equally great is the evidence about the risk of mere 'control.' The highest communication never violates the law of equality, or as some spiritualists express it, "Good spirits never break the sphere."

Spirit agency, whether for healing or counsel, is not reliable, if it be what is commonly understood by people who do not know that the only way in which a spirit out of the body can help, or heal us, is by raising our Spiritual condition ; just so far as this is the aim and result, it is attempted and obtained equally well by a spirit in the body who knows the laws of Spiritual thinking. Ordinary healing or counsel from a doctor or friend who no longer wears the bodily frame, is worth as much as it was when the adviser was on earth, and no more ; and it may be no wiser than we are ; or a little wiser, or much wiser. The weak part of spirit-agency would seem rather, that it is not a thing to be relied upon ; this does not mean, that we necessarily doubt the truth of each separate story, but that we know as well as the severest and unkindest critic, that although it works through people who seem just like ourselves and our neighbours, nevertheless, spirit agency cannot be had at request, or command for healing purposes, in the same way as the service of earth friends can be relied upon, where their good will is beyond question. For such stories to be true or possible, certain so called 'conditions' must prevail. This very sentence brings us really face to face with the whole difficulty and explanation of spirit-agency ; the 'spirits' who perform it are usually under the belief of 'limits' to power, still ; they are often in the same set of errors, still as the patient herself, only they are a little freer ; or else they are of a higher order, and not to be commanded. All 'spirits' who are willing to take part in any of our earthly doings must be either (1) comparatively earthly minded, still, or they could not comprehend us and our delusions, thus helping us on our own terms, as it were ; or else (2) they are higher beings, who would give us better help than any earth-bound friends can do, on our declaring that we ourselves are Spirit, and know all and can do all ; by proclaiming this, we get lifted above all the small knowledges and powers which some 'spirits' out of the body can readily learn, and by knowing which they seem so wonderful to us.

So long as people suppose that all persons go at death, straight to Heaven or Hell, every 'spirit' which speaks to a person on earth is supposed to be a direct messenger from the one or the other ; and as, along with this belief, there usually goes some idea that Heaven is a place where everybody is equally wise and happy, a 'spirit' is

accepted as uttering just what the people in heaven would think and say. But no one can continue to think thus who knows rather more of the life after death.

And we should always bear in mind that perhaps it is for the sake of being taught by us, that those who come to visit us have done so; we ought to regard a visit from them as we should on earth, and not greedily assume it is for our advantage the visitor has been inclined to call upon us, but hold our hearts quiet, so that we may perceive what the occasion is for.

There are sorrows, anxieties, misunderstandings, incompleted lessons of the earth life, which may bring some people back for a little while, to help us, or to learn by this effort, or to finish some task as a part of their heavenly education. We should neither court nor repudiate the life of the Unseen, but try to live as we should wish any visitor to find us living, in the event of its being upon our life and circumstances that a useful lesson could be taught to another.

It would seem, then, that there are three ways in which we can imagine or see that 'spirits,' as we call them, could help to heal:

(1.) By a person who is 'dead' using knowledge formerly possessed, but which consists in 'driving out one error by another,' as doctors and drugs do: this is a style of healing that does not change, or attempt to touch the Spiritual 'cause' in the patient, and the illness may begin again at any time.

A 'spirit' can only tell you what is the matter and what to do for the case, if you are a 'medium;' that is to say, if you give off some sort of invisible fluid which the 'spirit' can use to write with, or make you hear through. And yet it is desirable you should be enabled to heal, whether or not you are what is called 'mediumistic.' And even if you are so, the question naturally arises: How can you know the 'spirit' is really speaking the truth, and not playing you tricks,—that it is the spirit it pretends to be, and not some lower or tricksy sprite.

(2.) By a person who is 'dead,' using some higher knowledge than that of their earth life, possibly merely superior surgery, possibly purely Spiritual laws, even perhaps those simple broad truths which we teach as Christian Science. It would seem to us ridiculous to deny that a 'spirit' who

comes to help and heal could possibly know the Spiritual truths we teach as Christian Science; and if the 'spirit' does know these, why should not healing follow effort, as surely as though the effort were made by a Christian Science worker encased in a bodily frame? Thus: supposing some Christian Science healer were to die to-morrow, and were to come to you in a little while, and with the familiar voice were to utter the familiar truths, and counsel and cheer you in the old, kind way, would you doubt her insight, and wisdom and power to heal, merely because she was 'dead'? So let us admit that if a 'spirit' knows Christian Science, 'death' is no barrier to its use.

(3.) By 'spirits' helping, who do not come as visitors to a world and its inhabitants recently left; who either return to it as messengers, or have never been connected with it at all, but assist by bringing celestial influences to those who are busy in celestial work. We know moreover, from the Bible and other accounts of what seers have seen, that there are angelic spirits whose business it is to help dwellers upon earth. Hebrews i. 14 says: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" But we are not what 'heirs of salvation' are meant to be, until we proclaim our oneness with God. Then help rushes in. All the resources of Spirit are at our command, as we feel and experience in all we do thenceforth. But to many persons the footing on which they consider we should recognize spirit-agency may be thus expressed: Whether it be part of the Divine arrangements, that when we do proclaim our oneness with Spirit, there are angelic spirits who are delegated to help all who are engaged in the sort of work we are claiming power to do, and in which we are needing assistance, scarcely matters. If you are in a lady's house and ask permission to visit her picture gallery or conservatories, and she gives you leave, that is the essential thing; that she sends some attendant or friend with you, is her affair; at any rate, it would not have been proper for you to ask the leave of this attendant or friend, instead of asking your hostess.

This is true; and yet is there not some risk of our discouraging our best friends whenever we ignore them? To pursue the simile, it would be rude to your hostess, if you were to ignore the friend she assigned as your companion among her wonderful flowers and pictures; would it not?

No counsellor is ever so wise as a person's own free Spirit, when it proclaims its union with its Source, God, the All-Good ; and every 'spirit' has done this, if its help or counsel is worth anything. Christian Science gives the truth of Being which is above all 'conditions' or 'truths;' which comprises all and depends on none, for it says to each : "No one is nearer or dearer to God than you are."

CHAPTER V.
TEACHING.

ALL THE COUNSEL OF GOD.

"For I have not shunned to declare unto you all the counsel of God."—
ACTS xx. 27.

"The point is not to seek to know what God hides, but to be faithfully attentive to what he reveals."—FÉNÉLON (1651-1715), "Spiritual Letters to Men."

WHEN St Paul said these words, he was at Miletus, making his farewell speech to the friends he had sent for from Ephesus. It seems, if we read the verses 17 to 35, as though he feared lest, when he was gone away—and he told them "they should see his face no more"—they would say, on difficulties arising, "Ah! now, if Paul had only told us all he knew, we should not have been in this perplexity. Doubtless, it was the very thing he left unsaid, which contained just what we want; some one of us was surely fit to hear."

St Paul, like every other person who tried to form a 'church' in those days, or who tries to teach any Spiritual truth now-a-days, had to face the double difficulty of securing obedience to essential principles, and freedom in Spiritual growth. One moment, it was necessary to use authority to keep the beginners true to some main idea; the next moment, necessary to make the more advanced ones find out their own answers from their own intuitional natures, and not expect St Paul or the teacher to do their Spiritual thinking for them. For the teacher or apostle knows very well, that it is their failure to think for themselves, which will cause them to cry out that they were 'never told' this, that, or the other; the fact being that no 'telling' will "tell," without independent Spiritual effort in the hearer. And the charge "you never told us" was peculiarly easy to make by a set of people who knew, as the early churches did, that there were heights of knowledge to which some attained. Vainly did the leaders repeat "You can all attain, if you will live and work aright."

Those who would not so work and live, or those who were feeble in intellectual apprehension of what really was said and taught, would always combine to clamour that they should be 'told' what it is only lawful for each soul to 'know' of and for itself. Such persons would be likely to turn round upon those whose attainments they envied, and to clamour to be told by them the secret of their sight, hearing, prophecy, power of speaking tongues, power of healing, and so on, as though saying "you *have* been told more than we ; and it was not right." Equally vain would be the protests of the 'gifted' ones, that the 'gifts' had come through obedience to the elementary teachings given to all alike ; that either the 'gift' had come spontaneously, or the rule for self-treatment leading up to the 'gift' had come spontaneously, leaving the development to be worked out by painstaking and aspiration, as God might dispose.

The most likely way to settle disputes is, for the person who originally taught all, to tell them face to face, "I have told you all there is to tell." And this is just what St Paul did. It seemed almost a necessary act of justice to this little group that, before he left them forever, they should have his word for it, that he had really told them all he knew, and that therefore their shortcomings and disputes, which he plainly says he foresees, will be due to themselves, and not at all to the incompleteness of his teachings.

"I have yet many things to say unto you, but ye cannot bear them now." (John xvi. 12.) So said Christ in His farewell discourse. And so must every teacher feel, who is fit to teach at all. It is natural to think that Christ meant to teach, and did teach those 'many things' after the event which His disciples called His resurrection. But St Paul had no such opportunity before him, and knowing less than Christ, was able to tell what seemed to him "all the counsel of God."

EVERYBODY'S PROPHET.

When we are expounding truth to a mixed audience, we *seem* in a dilemma sometimes. If we state the soothing, great religious truths, some hearts listen and are glad, precisely because they have always found comfort in some

such statements, and are attracted by the likeness between the beloved old words, and the new ones, which are said to lead up to a power of healing.

Meanwhile, some in the audience are listening with a polite attention, or even a sad anxiety, lest the old words which have led to thralldom before, should somehow lead to it again, even though the cures to which they lead are an evident advance towards human freedom.

And these two elements in the audience are pulling in opposite directions the whole time. The team is a hard one to drive; it is indeed a tremendous four-in-hand. If we had the 'religious' people alone, and then the 'irreligious' people alone, how much easier would our choice of words be; how easy to throw ourselves into the one mood, or the other, and lead both kinds into the highest light. Nor does the wish seem unreasonable; for there is an old Eastern saying, "God sends to every man a prophet in his own tongue," meaning some one who will tell him the law of life in just the way he can hear it best. And do we not all know the tiresomeness of finding ourselves listening to a lecture or discourse which is not the sort of thing we want at all? Perhaps we know a good deal already, and it is just the one or two more facts the speaker has to give, that we need; we are tired by the long exposition of the subject appropriate to new comers. So it is in every-day topics. But when we are expounding a truth so elementary that it concerns the heart of every listener, we may take comfort in the Truth's own elasticity, and adaptability. Truth being in itself good, would be sure to enter softly and politely, and make the heart feel at home with the new guest. And we may also take comfort in knowing, that certain laws of thought are at our disposal, to facilitate this good result in all who hear us speak.

To state them all would be to catalogue all the studies, and all the assemblage of qualities which make any one an orator or a teacher. But one law is certainly that of declaring "the desired thing is already there." Declare that you do present Truth to your audience so as to suit them all, and your declaration will translate itself into reality; you will be made rapidly aware of the ones who are not suited, and as rapidly say the right word for them; you will not feel a wave of dissatisfaction beating up against you, and your own inability to turn it into sympathy with what you have uttered. Perhaps this law of declaring that

the desired thing has come to pass already, really covers the whole ground and settles the nice point—what to say and what to leave unsaid. To think otherwise is to cast a mist of fear around, which you might end in mistaking for your audience's dissatisfaction; one mist is so like another, and error has such a trick of changing form and deceiving whosoever will let it deceive. Cast aside fear, then; and declare that you are just the person to speak to that set of people, and are saying exactly what they like.

If you want a rather deep explanation of why this is true, you can have it thus: In the actual of their being, your audience love truth as much as you do; and since the Actual is all there is of any one, you can regard yourself as speaking to an assembly of Real beings, who really love truth, and are stripped of all their foolish and conflicting little opinions, and so glad to be thus stripped, that they forget their neighbours, forget their pride, forget the foolish self, and rejoice to be real. To succeed in addressing people, it is as necessary to have this conviction about them as it is in healing a patient. If we compare the difficulty of the two kinds of healing,—one sick patient or five hundred sick-minded men and women—it is about equal. For though five hundred are more than one, we are accustomed to see people change their opinions under the influence of public addresses; but we are not accustomed to see people lose their illnesses under the influence of silent thinking. However, the one task will seem easy to some, and the other task to others.

These remarks as to how to reach the hearts of people, will be useful to every one, who has anything to say which neighbours want to hear, and will prove as true in a country home as in a great city meeting.

In illustration of the seeming difficulty, we will quote a paragraph: "The Science of Being shows it to be impossible for soul to be in a body, and man to be a separate intelligence from his Maker. When this is understood, it will unfold the universal brotherhood of man, wherein one mind is not at war with another, but all have One Mind." ("Science and Health," p. 29).

If you do not attract attention to these sentences, they would pass as mild piety. But they contain what reduces all government to nothing, levels all national distinction, would compel the Californian to love 'the heathen Chinee;' and the Irishman to hug his old hereditary

Saxon foe. These sentences would make the dynamiter drop his dynamite, and the stock-gambler his designs for making others poor.

Now, the right way is, that all this should dawn of itself in the minds of hearers; otherwise it is useless. If the dynamiter hears there is a power which will prove stronger than his dynamite, he will inquire the name of "the young child" and desire to destroy it; and so on, with all the other foes of truth and of each other. But to irritate is no part of the mission of truth. In Christian Science, we are constantly teaching that all people are seeking Satisfaction in the best way they can, and by believing it can be attained, are thus bearing testimony to the statement, The All is the Good. Kindness and Science alike would, therefore, prompt us to refrain from pressing people to see that Christian Science will really change the world, unless they want so to see it. The great matter is to open the heart to truth, the Spiritual vision to see "the things that be of good" (God), and then the translation into each hearer's life will come of itself, painlessly, and as by the hearer's own free will and consent. Do you supply the heaven; it will work. Was it not said long ago? "The day of the Lord shall so come as a thief in the night."

It certainly does appear to us, however, that to teach a large mixed class in twelve lectures needs a person used to teaching, able to put one statement in many forms, and possessing a greater knowledge than the class could call forth. We cannot imagine how a person could teach a class in Christian Science, who only knew just what had been recently picked up from some teacher. What is given out must be familiar to the head and heart of the one who is expounding it. But long years of earnest life and thought may, of course, have so prepared a person, that after a simple course of teaching, the teacher would stand forth complete, who was ignorant of Christian Science a month ago!

In any class, the presence of older students is very valuable; they talk over the seeming puzzles with the beginners, and this familiarizes their minds with the new thoughts. This would not be necessary, if the course were spread out over many weeks; but given, as students themselves often beg to have it, as rapidly as four lectures weekly, or even one daily, it is desirable that it should be made familiar by conversation with those who are advanced;

though for some students, complete silence and simple, daily duties are best. No controversy should ever be indulged in, or permitted. We only state truths ; each heart proves them. Nor should you permit controversy within yourself ; there are 'the two voices' ever ready to begin ; call 'Silence!' and only the true one will speak.

SPREAD IT!

That teacher of Christian Science does the best work, who inclines learners to spread the truth as fast as possible. The work is its own organization, and should be trusted to accomplish its purpose. The risk of spreading an incorrect idea of Truth is nothing, compared to the certainty of harm arising from the fear that such a thing is possible. We may meet people every day who have been 'badly taught ;' but our next visitor may be loud in praise of that very teacher, and have contrived to extract a perfectly correct idea of what to say and how to say it.

In a succession of visitors, one will praise a beloved teacher, X ; while the next laments over X's deficiencies ; and a third estimates X as good up to a certain point only. In truth, X was exactly what each pupil found. They were all right. A lesson may be learned from these conversations ; and it is, that the teacher whose pupils spread what they know is the 'best' teacher. For it is only by working *for* the truth, that the mere elements given in the lessons can expand into the vital realities they are to the teacher who gave them.

We have been forced to come to this conclusion, because we see that the 'fear of teaching people badly' must be wrong, simply on the ground that there is nothing to fear anywhere. Tell whatever you know. Do the best you can. Estimate whatever checks you encounter at their true value. Learn through your own deeds as much as you like ; but whatever happens, do not be nipped by events ; be prompted by them.

It is this fear which makes all the 'awkwardness' there is, and all the mistakes that are ever made. Workers in Christian Science ought to see the inconsistency of this particular sort of fear, knowing, as they do, the "erasive potency of denial," or the power we all possess of washing

out evil by declaring (what is the truth) that it has no real power. On meeting some person who has been 'badly taught,' is not the way to proceed as plain as it is with any other person who is in error?—the only difference being that the person who knows something of Christian Science already, is more approachable than one who knows nothing, or is fixed in irrational and untenable notions of all sorts.

Another very useful hint for students who long to spread what truth they know, is to reflect that a good many people are in Christian Science and do not know it; that most people have a little truth which vitalizes whatever in their lives deserves the name of life; and that some persons have a great deal of truth, gained by methods of life and thought so noble, that Christian Science is but the last touch needed to put power over life and living within their grasp; and that this being so, to open each mind to agree with what you can, is the best way to more truth.

Go as far as you can with everybody who would like to talk with you; point out how well you agree; and when they get to errors, reply by silent Denial; do not argue audibly.

These directions are so very simple that we would not give them, had we not found that so many of the excellent men and women who gleefully set out to spread Christian Science, have never in their lives tried to spread an idea—never, in fact, had an idea to spread; and are not able to read the Epistles bound up in our Bible with any profit. Were they so able, they would see, in spite of the quaint English of the Bible, that every difficulty was encountered long ago by the writers of the Epistles. Thus St Paul says (1 Cor. ix. 22): "I am made all things to all men, that I might by all means save some," and means very much what we say: "Seek the point of agreement, and make as much of it as you can."

The teacher who has taught from the heart, will send out scholars who will desire to spread the truth; and, conversely, whoever is anxious to spread it, has been taught by a heart-teacher. In saying this, however, it is only fair to add, that human beings take truth so differently as to forbid an inference about a teacher from the behaviour of one or two scholars. The function of the teacher is not so much to give information as to open the heart and the

Spiritual nature. There is no reason why the information given should not be perfectly correct as far as it goes. The business in hand is the opening of the True Being, the True Self; and *whenever* this is done, one who is thus connected with right thinking can get all Truth by thinking. This process of Spiritual life is so new to most of us, that we need the twelve opportunities or lectures of our teacher, in order to accustom ourselves to it in some measure, and most of us need months of practice before our teacher's words are upon our lips as our own, and not as something reported to us. Let us train ourselves in right thinking, then let us train ourselves in the right spreading of Truth; let us observe how people like to be talked to; let us learn alike from our failures and successes; let us take pains to spread Christian Science in the right way. This is attained by a mixture of silence and boldness; silence for ten minutes twice a day, that we may receive new wisdom; and boldness whenever we feel it to be appropriate; and by denying away all fear.

Spread all the Truth you know.

As to failures to understand, or any dread that failures in cure might get reported in newspapers, it is impossible to scare any old reformer with such tales; newspapers are very often wire-pulled on the hostile side, and so are often only zealous to report failure in good efforts. If they could be expected to be as zealous in reporting our successes, there would hardly be a sick person left in the world, so eager would be the rush to our help, and so immensely would our power to help be increased.

But it will all come. We work in a timeless patience for eternal Truth.

"DOES NO ONE MISUNDERSTAND YOUR TEACHING?"

*"If we say that we have no sin, we deceive ourselves, and the truth is not in us.
"If we confess our sins, He is faithful and just to forgive us our sins and to
cleanse us from all unrighteousness."* (1 John i. 9, 10.)

This means, in our language: If you suppose that you can live just as well without as with a constant acknowledgment of Spirit (God), you are greatly mistaken; but if

you will once admit that you know you are Spirit, and see that to forget this was error (sin), you are freed from the confusion of the past errors (forgiven), and cleansed from the desire to repeat them (all unrighteousness).

The freed soul never needs to ask, "How will it be arranged about my sins?" because she is always shown what to do. The freed soul recognizes only the Law of Love, and Love hath nothing of her own.

Is it possible for any person to mistake this teaching, and get more errors out of it? Certainly; the teacher never yet lived, the doctrine never yet was taught that could be warranted against misapprehension; because nothing is allowed to fetter our power of choice; and were it to be true that not one single person 'misunderstood' Christian Science, it would mean that the long-talked-of Millennium had come. The weak-kneed in every generation find their own stumbling-blocks; but you can 'treat' them for love of Truth, firmness and Spiritual Understanding; and that will be doing the best you can for them.

Once, some time in your life, somewhere, you were just what that weak-kneed person is; and the Divine Spirit has since then come into manifestation through you, Evolution operating through the tolerance, tenderness and zeal of people around you, precisely as you are now ready for it to operate through you. "Do as you would be done by," may also suggest, Do as you have been done by. When you encounter discouragement, do not let yourself think, "How I wish that only the really hungry souls could come to this feast of Truth! it would save so much time and trouble." The tiresome people, who do not follow what you teach so zealously, will carry it about with them, nevertheless; and, perchance in derision, will begin the subject in the presence of some hungry soul who would not otherwise hear of it. Think of this precious chance, and not of the 'misrepresentation' side of such an occasion. "The All is the Good" means, among other things, there are arrangements by which such an occasion can be made to do for that hungry soul all that you could do, if you were present; the stupidest explanation, the most material view, can be made to flash as brightness and Spiritual perception. In short, whatever quality you put into your teaching is likely to flash out, in and through anybody you have taught, whether they will or no.

CANT.

As a hint to those who love Christian Science, we say : Do not use its few technical words before those who are strangers to it, or they will soon say : Oh ! I am so tired of the 'cant' of Christian Science ; for, of course, like every other topic, it has its own cant words. 'Mortal mind,' 'there is no evil ;' 'chemicalization,' are among the words that make up this cant I am so tired of.

"Remarks on cant are so often made that it sets one thinking what cant really is. Cant is connected with the Latin verb *cantare*, to sing ; it suggests that a sect of people who had any reform doctrine to advocate, used to go about humming songs or hymns about it ; and when hypocrites got into their ranks, as they get into all ranks, cant came to mean hypocrisy.

"The cant of any subject indicates now the set of words used in it, which mean nothing to people who do not understand the subject. Thus a person who has studied Christian Science, knows the expression Mortal Mind means the mass of human notions about things which are not what the thoughts of the Divine Mind are, Truth, Intelligence. But any stranger to the subject does not know this.

"Cant also means the use of special words belonging to some particular topic, in such a way that the person who uses them has lost sight of their meaning for the moment, and the persons who hear them cannot infer the meaning of these words from that which they ordinarily bear. Thus the use of words or phrases which can be called 'cant' is always impolite, and it is fatiguing to the hearer. One reason why religious people so often fail in teaching others, is because their religious words and phrases convey nothing to them.

Be careful how you use words in general society, whose meaning is only interesting to those who know the same things you do. Be careful how you talk with these friends so lightly that phrases slip off your tongue without your recollecting their real and deep import."

"Christian Science is in danger of being misunderstood " or "is being exposed," is a foolish expression. In order to fix your minds upon something definite, and in order to be able to speak concisely in these brief pages, we avoid all history of Truth, the ups and downs of its concealment from, or revelation to Man. The more you avoid all the

cant phrases of this subject or any other, the sounder will be your advance in the truths to which the phrases relate ; ' The Science ' ; ' young scientists ' ; ' mortal mind ' ; ' all that happens only in mortal mind ' ; ' a powerful healer ' ; ' meta-physics ' ; these words are tossed about freely. Take care. Some teachers give this warning by laying great stress on the value of Silence ; but it is better to say plainly what that warning means, than to lead simple, buoyant people to attempt unnatural silence, merely in order to prevent their using cant phrases in a new subject.

"HONEST ERROR."

" Believe what you like, if you are but honest in it " used to sound very well. It was tolerant ; it enabled you to deal with very shady people, neither condemning nor authorizing them. The creed of ' honest error ' was, by some, exalted into a Divine largeness of heart : we none of us know anything ; it behoves us, therefore, to be very kind to each other. The good and the harm of this creed is easy to see in the light of Christian Science. The practice of kindness is always beneficial ; the belief in ignorance always prolongs it. Earnest people who, for a time, held this doctrine that Honest Error was as far as human beings could be expected to get, were, naturally, much delighted whenever light was given them and their joy showed what a temporary expedient such a doctrine had been.

A very different feeling is excited when we hear the advocate of " Believe what you like, so long as you are honest in it," if he shrugs his shoulders at one idea after another. The shrug shows his Honest Error doctrine is merely an excuse for holding to no truth whatever, for staying among the negations, the no-truths. It has been said by a wise and witty observer that no very conscientious person ever does shrug the shoulders. (For my own part, I have found it true that no person does, who has clear, high principle, alike for self and others. I have known a shrug on shoulders which never shirked a burden, so clear was their own duty to their willing heart ; but their owner was not clear that all can know and all can do right, each in his or her own path.) The shrug and the Honest Error doctrine belong to an early grade of Spiritual insight ; when

the power to discern is a mere flicker in the mind ; when it is, therefore, easy for a speaker who displays an air of good intention, to bewilder a listener, by showing one theory of life after another to be mistaken. No person does purely destructive work like this, who has a kind heart. A poor theory of action will lead to a better. Only inaction deadens and makes hopeless.

It is astonishing how quickly the power to discern people and their pretensions, their doctrines and ways of going on, will come to any person who adopts the plain rules of thinking which Christian Science teaches, yet without seeming to analyze, judge, or condemn.

How is this effected ? It is by having a fixed standard of right and wrong ; a belief in an unchanging law ; and a knowledge, a really intelligent knowledge of how this law works ; its office is to give judgment and sense, revealing and quickening power to the one who holds to it ; and it never fails to do its work.

How does this differ from all ordinary, common sense possessed by everyday people who know nothing of Christian Science ? It goes deeper. It covers more ground. It deals with hidden tendencies of character, such as the everyday person does not perceive, or need to perceive. And there is this much more in the judgment faculty which comes from the knowledge of the law : You have it as a gracious gift and yet a noble right, a part of your human endowment ; in exercising it you know what you are about, and by it you are more able to help the one you judge than to do anything else ; its light warms and purges ; it does not show up the shadows, and scorch all that is there.

Once more, what is it that Christian Science brings which common sense did not ?

'Common sense' was always spoken of as a lucky possession, not an attainable good. "He has every sense, except common sense," was a kind of doom pronounced on many a gifted man. Christian Science comes in, and teaches that common sense or judgment is to be had for the claiming.

Say that you can judge ; say that the law of God undertakes to enlighten your own particular understanding of your affairs, and so it will be unto you.

You can go without common sense, of course, if you prefer it ; but if you go without it because you are lazy and

indifferent, you must not claim from your fellow men and women the tolerance due to 'HONEST ERROR.'

WHAT SHALL WE TEACH? AND WHAT SHALL WE LEAVE UNTAUGHT?

"With many such parables spake he the word unto them as they were able to hear it.

"But without a parable spake he not unto them."—MARK iv. 33, 34.

The teaching given in a class of Christian Science is only elementary, and should be so regarded.

This teaching always includes a statement, that directly you begin using your Spiritual power on your own life, and in the endeavour to heal others, and only by so using it, you will get into Understanding or Realization.

At this point, teachers give various explanations; one says, "you will see what error is holding your patient;" another says, "you will see what aims are worth pursuing, and how to pursue them;" another says, "many deep, silent laws of thought will be shown you, as you address your patient's mind silently."

But all agree that the very meaning of Understanding is, that you will not only see that what you have been taught in class is true so far as it goes, but that it is the key to far more, which your mind is not prepared to be told, until it meets it in the path of duty. But, while all teachers agree that 'Understanding' means knowing what you were taught, and often far more than you could be taught; and while all teachers agree that students must be told certain errors to 'deny' in attempting to heal a patient, strange confusion prevails, both about what it is legitimate to teach, and what it is legitimate to hail with joy as a sign that Understanding has come, when it seems taught by the Teacher within.

Thus, for example, all teachers will instruct students, "Pride is an error which reflects as sickness; deny Pride in the patient;" and besides pride, you may make out quite a long list of errors which such a teacher will agree may need to be 'denied' in the patient. Presently, however, you mention an 'error' at which this teacher cries out, "Oh! you must not instruct the student about that error; it is putting forward a new form of fear and bondage just as you have said 'There is no power in evil.'"

Let us give a humorous example.

One of America's heroines always says, "Since you ask me how far I would go on behalf of my liberal principles, I must frankly say, that I should give them up directly there was a question of imprisonment; because in prison, you know, rats and mice are one's companions, and even the presence of a cat would but add to my terror and dismay."

So she says, laughingly, when questioned; and she is undoubtedly among the sufferers from the presence of either cat or mouse. If you knew this fact about a person, you should not hesitate to 'deny' this fear in a silent treatment; for such marked fear always points to some lurking memory in the unconscious mind, whose action externalizes in so many strange forms of suffering. Now, if in the case of a really fine, courageous woman, who has done her country and the world splendid services, it would not be absurd to say, silently, seeing her agitated and distressed, "You are not afraid of cat or mouse!" knowing that this sounds utterly silly to a person who has no such fear, why should I not deny any other error I know, or am shown as the fear that is holding any sufferer? And if it is for her good that you need to be told "possibly your patient may suffer from such and such a fear," is it proper that you should shrink from being instructed? You, who are already informed by your good teacher, that Spirit is above all fear. Indeed, there can be no excuse for not frankly telling the student who desires to heal others, "Esteem no human fear or thought as too small or too terrible for you to recognize. It is not for you to despise one fear as too silly to deny away, or avoid another as too terrible to recognize. It is not for you to refuse to deny fear of a mouse, or fear of a Voodoo spell, or fear of a strong and wickedly-used will. If you step down into the arena, you must be prepared to fight all comers; if you take the Sword of the Spirit in your hand, you must be willing to use it against every foe; for you know the unreality of all of them, compared to the Power of the Spirit."

Teachers should remember that it is quite a new light to some students to explain to them: 'You must deny Heredity.'

"Dear! dear! Why! what is that?" says the student.

And if it is not wrong to explain Heredity to such a one, it is not wrong to explain the nature of Will power,

hypnotism and so on, as occasion may arise (and possibly it may best arise in private conversation). The point is, that to explain Heredity to some minds is but "introducing them to a new fear, a new idea of evil, just as you have told them there is no power in evil;" yet to do this is considered quite legitimate; therefore it ought also to be considered equally so to explain to a student *any* error really met, or likely to be met; for, of course, every teacher duly impresses that we do not heal by guessing a dozen learned reasons, but by belief that, no matter what the error may be, which is shown to the healer as the cause of suffering, we know the erasive power of Denial and the All-power of Spirit.

"Do not fear;" so runs our teaching. Then let us apply it fearlessly; let us not fear to be silly, even if we are impelled to say to a patient in the silence, "You are not afraid of a mouse;" if we have reason to think that such a foolish belief has got bound up with her other phantasms of fear. It is not as though we were called upon to say to a sensible person, "You *are* afraid of a mouse."

We are constantly having to recognize as 'the error which is holding the patient' some error we were perhaps taught in class, or all our lives long, was not to be mentioned or recognized. And more and more do we see that you cannot draw the line at one error or another, and insist it is not to be recognized and erased by your word of Denial; we are not under Astrology, but we may have to treat a patient against the belief in bad Luck; we are not under Mesmerism, but we may have to treat a patient against subjection to some relative, who consciously or unconsciously holds the patient in a helpless, trembling bondage. What we proclaim is that Spirit is *above* these seemings, these would-be laws, these laws which go on until we swing ourselves above them. St Paul's words may be quoted, though they apply to sufferings and persecutions. He says (Romans viii. 37): "In all these things we are more than conquerors through Him that loved us."

PEARLS BEFORE SWINE.

What is it to cast pearls before swine? We all know the sensation of having done it; we would fain avoid doing it; it hurts the one who casts, and it does not help the swine.

Not to make the mistake has been the aim of the prudent person in all ages, and similarly it has been the aim of the benevolent one to do the best possible thing for the swine.

The knowledge that every one has a Divine Self, which can be called into manifestation, seems to simplify this matter of pearls ; it is to the Divine self that we offer them, not to the seeming, brute self ; and having offered or cast our pearls, whether by intention or without knowing till we hear the swine's grunt, we can only declare that "The All is the Good," and that we would not recall our pearls if we could. Certainly this calm way is likely to be very successful in stopping the angry and excited creature ; it is the best we can do under the circumstances, and .

. . . "a god could do no more."

But there remains the question knocking at the door of our heart, "*Is there such a thing as casting pearls before swine?*" That is to say, is there anything which human beings can know or tell, that cannot equally well be known and told by all and to all ?

Nothing essential need be concealed. This is the strong point of our Christian Science teaching. What we teach we are prepared to say in front of every sort of person ; it is all simple and all true. As to the questions whether the teacher knows any more than appears in each lecture, or does adapt answers to the capacity of understanding shown by the persons who ask them, it is always presumed in every kind of instruction that the teacher does know more than appears in the lesson ; and it is generally a rule in teaching that the wholesome plan is to give something and let the pupil find out something more, and usually the whole of what has to be taught.

Let us take an example from astronomy. The teacher is giving a school lesson on the way sun, moon and earth revolve ; it is very simple. If an old astronomer were listening, her mind would run on ahead as she would muse of the marvels which these pupils will know some day about measuring rays of light, calculating the orbits of planets which used to be in the sky and are now lost, about eclipses, about comets ; when suddenly her ear would be roused by a rosy little lad asking his teacher, "Then isn't the moon flat, like a plate ?" "No, my boy," says the teacher. "And isn't it made of green cheese ?" he asks. "No, Johnnie," says the teacher quietly. "And isn't there a man in it

who smiles at us ? ” bargains Johnnie, desiring to save some one feature of the beloved moon he knows so well. “ No, dear. ” “ Well, then, I don’t believe a word you’ve been saying about it. ” “ All right, Johnnie, you will some day, ” says the teacher cheerily ; and continues the lesson.

So long as the teacher of Christian Science is liable to be asked to make Spiritual truth fit in with questions which are as quaint in their way as Johnnie’s about the moon are to the astronomer, so long there will be the problem of casting pearls before swine.

We have no objection to Johnnie, if we are free to tell him cheerily that he will understand some day, and meanwhile must sit still, and not disturb the other children. But if Johnnie be not rosy, a child of eight, and under authority, but pale, gaunt, grown up, and able to write to newspapers and misrepresent things, then we must be careful to say only what can be stated in English so plain that no one can twist it ; so plain that the very quotation of it with a view to disgracing it, does but spread the truth and rouse the sympathy of every candid reader.

Teachers of Christian Science are between two fires, but they do not trouble themselves to think about it ; they are too happy in their work to notice either. One fire threatens to burn them, if they teach ‘ such revolutionary doctrine ’—big words which sound alarming but serve only to frighten the timid, and are used for that purpose. The other fire threatens to burn them, if they teach ‘ such sleepy, narrow, religious stuff, ’—an objection which usually comes from those interested in doing this of which they accuse others.

By constantly declaring that “ The All is the Good, ” the work and the worker will come together ; the teacher who has much to give and the scholar who is fit to receive.

Let the public know, that not the humblest person who sets out to teach Christian Science fails to acquire a perception (more or less acute) of what to say, and who can bear to hear. It is not as a matter of set rule that they do it, for they are, probably, exceedingly unmanageable, and own allegiance to nobody. But they learn to act suitably, that is truthfully, by dealing, as they have to do, with Truth. From Truth they learn the degrees of fitness in things and people. They learn, that while the pure Truth hurts no one, but benefits every hearer, the operation of it in the mind, and its application must be welcome, or no good can be done.

In short, every one has to know, sooner or later, that there is such a thing as casting pearls before swine; but the sooner they learn that intuition will guide them, the better they will deal with both the pearls and the swine. Intuition is only a name for the quick seeing what to say and what to leave unsaid, and it comes by trusting it, as the birds come in winter where crumbs are scattered for them.

Whoever would fain teach anybody anything, must not mind having to repeat the same thing constantly, nor marvel at forgetfulness or slowness. "There is no power in Evil" means "Do not be afraid you cannot remove evil, and so think it is not worth while to try. Do not take it for anything but an appearance. Now! does not that give you renewed courage?"

When Don Quixote took windmills for giants, and so rode at them, to slay them with his brave lance, it was very foolish, of course; for they were not giants, but they were a something-or-other needing a different kind of treatment from that of being 'slain,' if they were to be removed at all.

In the same way, if you take evil for a 'giant' in the sense of its being get-at-able in one way (by a lance), you will find you have been misapplying your energy; and possibly that you have only broken your lance. But if you will realize quietly what the 'something' is, you will find it is a 'nothing.'

"How do 'nothings' come to have such power over us?"

We are happy to explain; the worst of it is, that the very ones amongst you who quarrel with our explanation, are the very people who are getting worst taken in all the time. And this very working upon you to make you quarrel with what we say, is part of the way in which 'nothing' has power. 'Nothing' has power only so long as we are 'negative.'

"What is that?"

Well, are you conceited? (for example). By so much you are not shewing forth the Divine; and are not inclined to do so. Do you not feel that bit of the True Self is lacking, whose place the conceit fills? Just that bit of conceit is 'negative.'

PEOPLE WHO WANT TO KNOW TOO MUCH.

"Please explain" is the phrase that oftenest reaches the ear of one who is teaching Christian Science, whether professionally or to individual friends, scattered here and there. What shall we do with this much craving to know and have answers?—when we have already given our students the two rules for self-training: Deny away the power of error over your mind, and then Affirm all the Good you stand in need of; when we have assured them that by following this plan and no other, we have attained the peace they admire, or the knowledge they are begging us to give them. To comply with their 'please explain' is to sanction the idea, that knowing those vast, sacred things can properly come through the intellect, voiced and put into accurate words; can be obtained by and through the restless human creature, who fixes the time when it will know—'now, this very minute'—; and the thing it will know,—'exactly what the Bible means by saying so and so'—; and how it will behave, if it does not get what it prescribes,—'if you cannot answer a plain question plainly, I shall say you are an impostor, or deluded yourself.' The reply to these terrible threats is to say that the only safe way is the silent, or interior way; all a teacher can be willing to impart, is how to get the beautiful knowledge; not, necessarily, what this knowledge is (as in the case of interpreting difficult passages of Scripture, or remarkable events in life). The enquirer is but asking for our private experience, which may be quite true for us, but would be misleading for others, not because we are superior to them, but on the general ground that no one can see with another person's eyes.

Let us suppose, for example, that you and I were led to discover that we could not make one step in Spiritual things until you had laid aside your theology, and I had laid aside my materialism; that we discovered there had been in both of us, alike, *odium theologicum*, or bitterness; and thus we had been led to conclude that everybody must drop pre-conceived ideas as we did. Let us suppose that we meet, make acquaintance, are charmed to tell each other how we were led out of our errors into the light we enjoy; and that we confide to each other our private opinion: Everybody must give up as we did! This talk

is legitimate enough ; because we have both been through these things. But we are both perfectly open to conviction as to the possibility of some person healing the sick, and yet entertaining some idea we had to renounce. If, however, we are driven into a corner, by scholars or inquirers, and teased for our own personal, private, candid opinion, we think it fair to bid them learn from within ; and indeed we know, before we have opened our lips, that the full answer they are craving is one they could not understand.

We know that they must work out their own salvation ; find out for themselves what dogmas or opinions they can hold, and yet heal well. We know that the proper course to pursue is to engage their interest in a practical aim (healing), and teach them certain simple habits of mind for self-training which we describe in our lessons ; the honest pursuit of this will settle their dogmas, opinions, or theories, without dispute or bitterness, or interference from a human teacher.

Every one who has any inner life or Spiritual power longs to open the door for every one else ; to show them how to get in ; but never discusses the treasures within, except in presence of those who have entered in likewise. There is nothing unfair or niggardly in this. "Come in ; this is the way ; then we will talk together ;" so says the teacher. But when the scholar says, "No ; I want to stand outside on the street, and make you tell me, from the window, what you are doing inside the house," the teacher says, "we never can do that ; we only hold our door open ; we are willing to teach the blessed way unweariedly, to all who will come in."

"FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD."

Learners and outsiders will propose large questions as school girls talk of love and marriage, not knowing that, first you must love, and then you might have an opinion worth giving, if you were disposed to give it.

People propose a question like the Temptation of Christ, just as a theological puzzle, "just to see what you make of it ;" and do not know that such a moment was Kosmic, affected the whole life of things, and that it is the same when such moments come to us. The Temptation seems

to any one who sees its import, one of the last mysteries of life, the ultimate thing; to be approached with bated breath; and not to be discussed in the external at all; for it cannot be known so.

Other persons, again, on hearing the simple explanations of human consciousness that we give,—the mere sketch of how mind works—would fain insist on our reconciling all the teachings of schools of psychology, ancient and modern. Now, though some very interesting lectures could easily be given in that field, what human pain, what broken heart would be the better for such a display of knowledge (?)?

We have all been taught through the intellect, at school, college, and in our daily newspapers and books. It is natural the habit of wanting wordy explanations should be uppermost; and all these claims of the intellect can be met and settled, but it is no part of the teacher's business to do it; in the silence, during months or years of quiet self-guidance, you must do it for yourself.

Few of us are willing to let the truth of this wondrous influx of healing life and knowledge stand or fall, in the eyes of any enquirer, according to whether we can please that enquirer by giving some interpretation of a huge, old, theological phrase like 'works of super-erogation,' or a great symbol like the Holy Grail. Our view cannot be an essential truth to bind another; we may be neither ignorant on that field nor anxious to display our knowledge; above all, we may be convinced that what the enquirer needs is less anxiety to have things explained (theory and phrases); and more desire to have things accomplished (healing of mind and body). On the one hand, we heal through knowledge, *i.e.*, intention quickened by righteous thinking and acting, so that when facing a case 'we know what to do.' On the other hand, we do not heal by knowledge, *i.e.*, information upon any and every point which can be said to be connected with the external life of man.

A cry is raised sometimes, that Christian Science teaches it does not matter how ignorant you are; in fact, the more so, the better. You must please yourself about being ignorant, or learned; those are human differences; if you know a great deal about beetles and insects, and I know a good deal about ancient costumes and weapons, which of us is ignorant? These things are but relative, a little more knowledge or a little less. And in any such dispute, we

might remember that people always laugh when "the pot calls the kettle black."

ALL CAN HEAL.

This we say; but it is only on condition that they 'carry neither purse nor scrip.' They cannot have every intellectual question satisfactorily answered by some person they call a 'teacher;' they can only clear it all up, if the craving remains, when they have started on a whole-souled endeavour to serve the world, and take for their motto:

"To do is better than to know."

TEACHING AND TREATING.

It will save you a good deal of trouble, if you will bear in mind that Teaching and Treating are only two ways of doing the same thing. Every time you treat patients, you are really giving instruction in the kind of way that is best fitted to remove their errors, of which the out-picturings are their diseases. And every time you teach a person, whether in a class or in conversation, you are giving treatment. To realize this is to cease the questioning, "Which am I best fitted for; a teacher or a healer?" For awhile, do whichever work comes, and watch your results; take a little pains to ascertain them, if the question is a point on which you are really making a study; and we have all a right to take pains. Follow up the lady you met at Mrs Smith's, who kept you sitting all the time on the sofa, talking about Christian Science, till you came away with a headache and had to treat yourself for an hour before you got rid of it. Which were you doing, teaching or healing? And what gave you the headache? Follow the lady up, and perhaps you will find out, and be able to do her some more good.

To understand that there is but one process we want to bring about, is to be alert for the good of all we meet, and unhesitating in our recommendations and counsel to them. There is room for a good deal more of this intelligence than is commonly practised. It will come by claiming it, not merely by any elaborate rules or comparison of results. Now that your attention has been called to the point, include it among the points about which you claim intelligence from the one Divine Source. What you desire is that on seeing new persons, you should quickly know what is best for them; just what they need. Your mere realizing it is very

likely to be enough to reveal it to them, and bring it about for them, whether or no you are called upon to speak to them, advise, or treat. You want to get into this habit of realizing every one's needs and then of asserting that those needs are actually met. You know that this would be correct, according to the Law of proclaiming a good thing is already, in order to bring it into manifestation. If you are advanced enough to do this at all, you are advanced enough to do it calmly and without worrying; content to speak the Word that will bring the person the help, teaching or healing required, even though you feel at the time that years may or must elapse before it can come to pass; content to have done your part, your very best, and to leave the fulfilment with the Law of God.

At first, on studying Christian Science, you wish to help everybody you meet, and wonder why all people do not do the same. You encounter a good many seeming failures; your treatments do not heal; your promise to treat yonder poor man led you into a sacrifice of half an hour a day for three months; you must keep your promise.

Next, you begin to get shy of undertaking anything and everything, and to feel about for some law of selection; how shall I know who I can heal and teach? No such law seems forthcoming.

Presently, some one of your 'slow cases,' or some anecdote, opens your eyes to the notion of disregarding Time in your efforts. Then you recollect that your teacher did say a good deal to that effect; "there is no Time in the Infinite Mind;" "Never fix any Time in your own mind, or in talking to your patient about recovery;" "You are healing outside of Space and Time." Yes, your faithful teacher said all those sentences and many more. And is this what was meant? Yes; this; this disappointment; this casting your bread upon the waters and watching the days go by without one single sopped crust of it coming back to you.

Then you begin to realize you must be logical and accept your teacher's word; you throw Time aside; you teach and heal, and permit no reproach about failure either from your own conscience, or any outsider or critic. Directly you do this, the Law justifies your truth and goodness by showing you,—at odd moments at first, but afterwards more connectedly and trustily—what Time-results you may expect; whether to persevere, or whether you have done all that can be done for the present.

And if you persevere in this open, simple course, and claim, furthermore, intelligence for the purpose, you will presently get to feel what quality of healer or teacher will reach the person whose needs you have to consider; and ways for bringing about the desired combination will occur to you. Why should not your perception become thus accurate; or even far more accurate? What purpose can be served by inaccuracy? Who has power to keep anyone blind to anything it is useful to see? No one. You will be allowed to have accuracy, directly you are willing to give up all little, human measurements and cast your bread upon the waters.

"Open thou mine eyes that I may behold wondrous things out of thy law." (Psalm cxix. 18.)

UNCERTAIN RESULTS; OR, WHO HATH BELIEVED OUR REPORT?

Uncertain results in healing and other demonstrations of truth, as well as in teaching classes, have been one of the puzzles of all who work in Christian Science, since they began to work. The same healer in the same mood from Monday to Saturday, working on heartily and delightedly, will have such a strange record to show as forbids any cause being assigned for its features. If we adopt the statement that success or failure is always due to the healer, how inscrutable must the variations in ability have been. Many a good healer will say, "Failure is always my own fault," but not one we have ever met can clearly explain why, to herself or others. They say (1) that nothing is gained by asking the cause of 'failure;' (2) that there is no standard time, a week, a month, a year, within which 'failure' can be declared; (3) that work always tells, sooner or later; and (4) that the only way to progress, is to declare that success has come, and to work harder than ever at that case or others.

It is the same in teaching classes. The teacher who opens the hearts of eighty per cent. in one class, fails to touch the remaining twenty per cent.; and in teaching the next class, perhaps but twenty per cent. receive the truth with joy, the remaining eighty per cent. being critical, or unable to apply their knowledge.

No reason mentioned accounts for any of these pheno-

mena ; but it is natural that people should seek some reason and explain things after their own fashion.

Thus, one always explains it by a want of preparedness in the hearers, who fail to receive ; " Their time has not come yet ; but it will." Another thinks it depends upon the exact suitability of teacher to pupil ; " B was not the one to put the matter to him ; C would have done it." A third explanation is, that the spirit of the listener was unfriendly, and expected the teacher to conquer that, as well as give adequate instructions ; " All imposing of tests is fatal to understanding what is taught ; it is bargaining, and Truth will never be bargained with."

But apart from all ' failure ' in teaching and healing, the fact remains that large numbers of persons are constantly being made well and happy by the teachings of Christian Science ; there are more ' successes ' than ' failures,' far more. The truth of it goes along by its own merit, as Truth might be expected to do ; for certainly it has no other merit. It does not bolster up any of the enormous delusions in which men and women live ; it is plain and rugged and narrow in the few statements it makes ; it hangs out no rewards to the mere passer-by ; its rewards can never be shown as inducements to study, for they cannot be understood, till the Spirit is ready for them. The likelihood you may be cured yourself, or may become a rapid and certain healer of others is, no doubt, a great reward to hold out ; and it is literally true that ' whosoever will ' may have this reward and many another. But if neither of these be just what you are looking for, the very thing you do want, may be something you cannot be shown, till you have trodden the rugged path. (Reconciliation with enemies ; light upon some life-long misunderstanding which, appearing to arise among six truthful persons, was really due to one of them being obsessed by ' a lying spirit,' at times, and forgetting between times.)

What puzzles people most, perhaps, is the spectacle which constantly meets us, of persons succeeding astonishingly as healers, who are guilty of every kind of disagreeable fault, while persons of far higher character cannot heal at all. Now Christian Science has always disclaimed the doctrine of ' gifts ' (in the sense that any person is incapable of exercising healing, or any other Spiritual power) ; and teaches, also, that no one can predict the power of another. " If you want to know whether you can heal, try." And

this is far wholesomer than any classifying of people, and limiting or discouraging them by saying that special gifts are needed.

Christian Science also excludes the theory that we heal as mediums through which other intelligences operate,—a theory which accounts for success by saying that A is mediumistic to the healing spirits ; B not at all so ; and C only slightly so.

Our puzzles, if we once begin entertaining them as puzzles, are indeed many.

There is the *good healer*, good in character and work, who nevertheless gets uncertain results. There is the *good teacher*, whose successful results in bringing people into knowing the truth and applying it in healing and living, seem wonderfully like those of some other teacher, who is 'stupid, vulgar, and ignorant;' that is to say both teachers succeed and both fail, and no one explains the failures of the good one, or the success of the bad one. There is the *good person*, who cannot heal quickly yet, while the one who has a cruel tongue is healing all the time.

Another puzzle may be mentioned. It is the reply made by 'insiders' that there is a kind of healing which seems to succeed and does last for a little time, truly, and that this is the kind probably achieved by the one who has a cruel tongue, or is avaricious or untruthful ; while a cure effected by genuine Spiritual healing is lasting in its physical effects, and radical in its results on conduct. Does this contradict "The All is the Good"? No ; for so far as this person's perception of good goes, it translates as healing power. When her limitations or negations come in, her healing ends.

Yet one more puzzle greets us. It is the permanent cure of some physical trouble, in a person who shows no other sign of change, is not attracted to Christian Science by cure or gratitude, who ignores and even scoffs at it. The puzzle is that such should be the case while the theory of cure is that it consists in calling the perfect Spiritual being to shine forth in the Actual, and dispel all errors (pictured out as ill-health) by its brightness. The ill-health goes, but there is no seeming Spiritual change. This puzzle is the converse of the other puzzle as to why a person who loves all the ideas, remains unhealed in spite of all efforts of self and others. And it seems to beginners especially a puzzle till they have seen the great outcome,

many a later day, maybe, of the Spirit's inevitable workings toward holiness of life as well as body.

There is only one line of reply which we can adopt with any prospect of good, and that is to bid all work on and on, in whatever line the day brings; and not look at the puzzles till next Christmas day. Staring at them never clears them up. Work is the only chance for clearing them up. Work opens the Spiritual sight. The rules for self-training having been given us by our teachers, the duty of applying them rests upon us; the 'more' that we want will only come in this way; no abstract study will yield it; no fretting; no analysis of results, however ingenious, will yield the law for which we are hunting; no purchase of books will reward us with that which is and has ever been 'without money and without price.' Understanding comes by work alone. If you have a tiny notion of what it would be to understand, your reward is liable to come quicker than if you desire to understand all things in heaven and earth; so, at any rate, it would seem thus far. But the rule is the same for all: work and watch. Watch against old habits of thinking which draw you away from the self-training your teacher taught you. Seize whatever you have got and claim more. Look at what you have, and not at what you have not. Hold to it that no one has the power to keep anything from you which you really ought to have; this will keep you from that fighting of wind-mills which is so wasting.

No better reply have we ever heard than that people succeed in Christian Science (as in everything else), according as they live up to their light. The people who succeed, are doing the very best they personally can. If you think you are much better, and could therefore do much better, pray do so. No one hinders you.

CHAPTER VI.

BOOKS.

"Of making many books there is no end; and much study is a weariness of the flesh."—ECCLES. xii. 12.

"Many remain beginners all their lives, because they have not confidence in God."—F. W. FABER, D.D. (1814-63), "Spiritual Conferences."

STUDENTS of Christian Science are sure to ask : What shall we read ? You need books less than in any other subject, because deeds and thinking form your true path, and because most books are soaked in error of one sort or another. Do not, however, mistake this for a churlish condemnation of literature. By all means, be natural in this, as in every other part of your life. But do not fret, lest your progress should be hindered by your not having this, or that book, or opportunity. The Bible does actually contain all that you want, and more than any other book ; but to find its treasures to the utmost, you must grow "in wisdom and stature and in favour with God and man." (Luke ii. 52.)

If you want to realize our simple teachings, you must be true to them ; and for a few months, at any rate, you had better entertain no others. A stage will come, when to return to your former books, or trains of thought will be the finest lesson you could have ; will teach you a dozen things which we cannot print in these lessons for beginners (because they would amount to finding fault with much that seems good to others), and will enable you to help many a person who is sticking in the mud where you used to be.

Certain it is, that many of the persons who go about saying, "I have studied Christian Science, and it is nothing to me, and I cannot heal one bit," have not obeyed the instructions their teachers gave them ; have not tried to test other teachings, in which they were inclined to dabble, by the sacred light of Truth. Many persons dress up a mixed creed of Matter and Spirit, and then murmur that they have

not the benefits which others report who deal with Matter in the light of "Spirit is the All."

WHAT SHALL WE READ?

Here, as in so many other directions, we may say, Why seek ye the living among the dead? Why read poets and authors of the past, now that we know they, too, saw but in a glass, darkly? This is the comment made by so many cultivated men and women, who, having studied Christian Science, take out a beloved author to read with new eyes.

As Spiritual judgment is developed, books become what they never were before to us. They are less and more. Some books will become utterly distasteful; usually those which talk about life as though there were no Spiritual basis to it. This seems to describe most novels, and most magazine writing, many esteemed philosophical works, and much ancient literature. In this mood, it is not fair to expect Horace to satisfy, or Virgil to nourish; Herbert Spencer may read like a handbook to whist, written upon the assumption that there are but fifteen cards in the pack instead of fifty-two; the poets will come off best; Shakespeare, Tennyson, Longfellow, Emerson, Whittier, and their kind have companionship for us. Materialistic books will weary you by their unsatisfactoriness; they give stones for bread; you used not to discover it; but now you have tasted true bread, you are not to be put off with stones any more. About books, as about diet and clothes, make no direct efforts; speak the Law for yourself, and then see what you are inclined to read, eat, and wear. About other books, books with the Bread of Life in them, you will begin to feel a joy like unto no other.

GROWTH.

All over the world, people are getting weary of books. It is a strange fact. Some will say it openly; some think it cannot be true, and turn back to the old familiar authors; take down Dickens, Sir Walter Scott, George Eliot, or Shakespeare, Washington Irving, or even Emerson; stand by the bookshelf and browse in the pastures which once seemed so green, or settle into the fireside chair, with the volume which used to open such a world of delight.

And lo! it is not there. Who has stolen it? Who has

robbed you of the treasure? The name of the thief is Growth; and she is only playing hide and seek with you. She has hidden your treasure somewhere else. If you read the literature which recognizes this, you will find where Giantess Growth has bestowed the beautiful things you fancied you had safe between the pages of your beloved books on the shelf. You will not be told just where to look; for who ever enjoyed a game after that secret was out? But you will be led into knowing where your treasure is; and there are some old words which say, "For where your treasure is, there will your heart be also." (Matt. vi. 21.)

WEARINESS OF LIFE.

Hand in hand with this weariness of books which tell of our mortal life, is the weariness with that life itself. When this comes, the only chance for you is the finding the Spiritual Self, which turns all to gold because it is gold. "To make gold, the alchemist must have gold;" it is the power which transmutes the humble into what is valuable, and its name is Love. Of Love it was said, "*Coagula et solve*"; to Love was given all power to bind and loose. And you are near desiring this when that weariness has come, which makes life almost intolerable.

If you are tired of your work, you shall learn why, and how not to be tired. By all accounts, your grandfather did not get despairing and tired of his work; your grandmother did not chafe and fret at 'the daily round, the common task,' the maids and the milking pails, the baking, the patch-work, and the puddings; your father and mother enjoyed the new machinery which kept coming up, the new countries opened by railway and steamer, and they taught you that you were privileged in being born in such a wondrous age, when you would see things done which your grandparents never dreamt of.

Yet now you are grown up, and out in the world, in farms and offices, town and country, the world is not a cheerful world to you. The wonderful things are being done which your parents used to talk about, yet their hopes refuse to come and abide under your roof. Their tale was of railway facilities, new territory, market for stock and grain, sound savings banks, thrift, happy marriages, success.

Your tale is of what all these things work out to, and it is of great companies which rob shareholders, titles to land

which will not hold, 'corners' in the market, strikes, bank failures, loss, marriages wretched through drink, or dissatisfaction; and instead of success, a general loosening of honourable ties.

These things have not all befallen you; but you think you have seen quite enough of them to justify your dislike for modern times, and to wish you could just have your grandparents and parents back for a week, to ask them what they meant by trying to give you their pleasant, hopeful views of life, and what they think of the world as you have it to live in.

In short, you have been robbed of your faith in life, just as you have been robbed of your enjoyment in your bookshelf, and Giantess Growth is the thief. Read, think, and you shall learn where the path is to your true life.

Again: perhaps an aggravation of your loss of faith in life and pleasure in your bookshelf, is your dislike for the ordinary newspaper. It used to bring you such a pleasant whiff of outside life, of duties larger than your own, of 'celebrated' people, and a general sensation of being part of a great and highly civilized society. But now it seems a closely printed page of murders, assaults, political squabbles, money, gambling, silly tales of silly people, dull sermons which do nobody any good, and nasty advertisements which do many people harm.

Whose fault is this?

Turn to an old copy of your favourite newspaper, as it was ten years ago, when you enjoyed it so much, and you will find that there is very little change in the paper. The news of 1878 was not the same as in 1888, but the departments of the paper were just the same as they are now, and were edited by men or women, who were not superior to those now employed.

It is Giantess Growth who has stepped in. She has led you out of all the old; she has spoilt your favourite preacher and your beloved church or chapel; she has made you discontented with your cherished physical science; you are tired of it, as you are of creeds, your newspaper, your daily work and your pet authors. And the Giantess has not even left you your friends. She moves them about in the most uncomfortable way. You are always outgrowing your friends, 'agreeing to differ,' finding you do not interest each other any more, and wondering what drew you so closely together. Giantess Growth acts in this way towards

married couples, too ; she sows in both hearts, and sternly abides the harvest. Nothing can stop her ; and nothing deceives her. You cannot choose to remain stunted, or refuse to yield a harvest. Some people do manage to evade Giantess Growth altogether ; but they are not likely to be among our readers, and we want to help the growers to grow and the sowers to sow. We call her the Giantess, because she is so mighty, and because it is the Woman Power which is now stirring the world and producing the changes in so many of us, which we call Growth. All has been preparing her way. Physical Science attracted attention to her, by talking much of Evolution from lower to higher types, and thus removed our idea of fixity. Railway enterprise has shown us how to travel ; quiet home life showed us how to mature in silence ; printing presented us with a rapid succession of thoughts and views ; and if rapidity be all we need, the printing press could satisfy us. And last, but not least, the failures and dissatisfaction around us have prepared the way for the welcome to Growth. If the world's way of dealing could work out to happiness and success for all, this would surely have appeared upon the face of things, as facilities increased so much. Wisdom is justified of her children, and the world would have been justified of her children, too, had this been possible. If the world had seemed to be thus justified in the peace and satisfaction of the millions who dwell on her surface, Growth would seem an intruder and a disturber of the peace, as indeed she does seem to those who, being true children of the world, justify her and are justified by her. These lovers of the world as it is, belong to no particular country or social class. It is a mistake to think they are always people who are very rich. But they are always people who would be rich, if they only knew how to be. That Gold is the God of this World, is a truth not left to be enunciated as a discovery by anybody. There are wealthy men and women who are as grieved about the condition of society as anyone can be ; but it is quite as hard for them to imagine, that wealth would be insufficient to make poor people happy, as it is for those poor themselves.

The apparent power of money blinds rich and poor alike to the true meaning of life, and the true powers of the human Spirit. Growth is revealing these powers. Is there any difference to be traced between rich and poor in point

of receptivity? Prejudices are about equally hard to conquer in both. If a rich person has become rich by ability and energy, and a poor one has remained poor for lack of these, the ability of the rich person will tell in the new line of growth. He or she will have knowledge of the world and its actual needs; an energetic spirit learns this in the struggle for wealth. Poor persons, whose vision was rather limited, and who little realized what human beings were needing, will have all this to learn, and will see that the railing against prosperous people they used to keep up so industriously, has to be dropped and unlearned. Truth favours no one; she is for all. She does not say to the poor woman, "I will give you revenge on your rich neighbour;" nor does she say to the rich, "I will justify your sense of superiority to your poor neighbour;" but her words are, "Little children, I will teach you both; I will heal you in mind, and then you will show in your body that you are whole every whit."

On seeing that many who begin to care for Spiritual thought, pass through a period of diminished interest in books, some outsiders ask the question,

WOULD CHRISTIAN SCIENCE TEND TO EXTINGUISH CULTURE?

A certain Sultan of the East, on witnessing Europeans dancing at a ball, asked why they did not order servants to dance for them, if they wanted dancing. Westerns may laugh at the Sultan, but they resemble him, if they want life and thought done by proxy, and wonder why any person likes to do it for himself.

As more of us become Spiritually awakened, will there be more or fewer lovers of the works of the Spirit in books, arts and noble deeds?

In meditation, you have access to all the ideas there are: You have as much access to them as Shakespeare ever had, or Emerson; as Watt or Fulton, the engineers; Da Vinci or Titian, the painters; Bruno or Spinoza, the philosophers; Joan of Arc, Grace Darling, Ida Lewis or any brave woman.

The Silence is the immense repository of all things; you can have whatever you want, on precisely the same terms as everybody else who ever had it, by appropriation, by stretching out the hand of the Spirit and taking it. "Open

thy mouth wide and I will fill it " (Ps. lxxxix. 10), is simply the Law of Good. And a further law of the Law is: If you cannot get what you want out of the Silence, the book itself will be silent to you, from which you may try to appropriate second-hand, what the writer got first-hand from the Silence, and recorded for joy's sake.

Take what delight you will in these records of travel into the Silence which we call books; the writers wrote them for your companionship and cheer. But books have a mysterious way of turning silent, just as grown up people do, when a child comes in who ought not to hear the topic under discussion.

Can every one, then, go into the Silence to as good purpose as the great Exemplars of our human Spirit did, and do. No one has a right to say 'No;' or "your limit is here."

Be your power of Understanding or appropriation what it may, the only way to exercise it is by the Silence.

Be the cup of whatever size it may, it must be empty, or it cannot be filled at the fountain. Go into the Silence; deny away the power of Evil and Matter; claim Good; claim whatever you want immediately in your life: good sense, discretion, good temper, patience, intelligence or trust; calm or freedom from enemies or worries; then, or when your daily life is serene, or looks so, think out toward any beautiful idea, or large question; think as though you were quite the most capable person living, on that very topic, for you are, when in the Silence; no one is your superior; the Silence is no respecter of persons. Pursue this sound plan and apply it carefully; you will soon have such a flood of light, such a power of thinking, such a conviction that you did well to think, as will justify you whenever you think well to *do*; and so when you open any book, you will have an understanding of it which will astonish you. If the book be worth anything, you will recognize the voice of a sister or brother; if it be really valueless, you will know; if it be sealed to you, because you are not ready for it, you will know. The few people who have left us the books which make up Culture, got their ideas by their Spirits being in communion with the great Idea world. What we call Christian Science is part of the impulse to right thinking which The Christ gave, and far from extinguishing Culture, it will be the greatest promoter of culture, just as it always has been. It is the only possible source of all

the beautiful thinking the world possesses, and it always must be, as any person deeply read in books, is able to affirm.

The books we have are all dyed in the tints of whatever period the writer lived in. Sir Thomas More was a great socialist; he appropriated high and heavenly notions of public order, yet recorded them so quaintly, that a modern socialist, unable to think himself back to Queen Elizabeth's time, lays down *Utopia* and takes up Karl Marx's *Das Kapital* as better adapted to present necessities. Plato's *Dialogues* are full of sublime truths; but he and Socrates and Alcibiades and all the rest, discuss with such a passionless and Academic calm, that many people leave them to pace their Athenian groves for ever, content with figs fresh from the Piræus or Hymettan honey, and turn to seek human salvation in trying to deduce a law of progress from the statistics of the American or Australian trade.

But go into the Silence yourself and you will find Sir Thomas More, Plato, Socrates and all the other brethren, if they were of your family spiritually, and having found them, they will shine out on the pages of their books.

When we say that Culture is a matter of no account in Christian Science, we mean that previous culture derived from books is not essential; all that is wanted is the power of spiritually appropriating the ideas which give books and arts their value. If a person be truly cultured, and not a mere parrot, the culture which is supposed to have been got from books has really come by Spiritual life, as described above, and when so obtained it is Truth and Beauty incarnate; it is ever and at all times "the Word was made flesh and dwelt among us, and we beheld his Glory." (John i. 14.)

But in all Spiritual reading, the heart of the reader finds the heart of the writer.

"To him that hath shall be given."

"RELIGIOUS READING."

Those who have been working for some time in Christian Science begin asking for companionship in the interior life which has become so strong, so precious, and, possibly, so full of surprises, in its unfolding. Then, and then only, can books like these be read with real profit. Until then, there will be either indifference, disgust, or the harmful result of

lulling the reader into the feeling that the deep experiences spoken of have been really his own. This is the reason why 'religious reading' is so unsuitable for young people, and why it only turns them against the things spoken of. The young, fresh heart which tosses away books like these, and frankly says, "it all seems to me dreary nonsense," is in a better position for finding Inward Divine Guidance than the older person who reads and says, "at my time of life, I ought to have experienced these interior things, and I suppose I have ; of course I have ;" and so brings about, or confirms an untruth, which is not far from hypocrisy. The dread of this is wholesome (so far as any kind of fear can be so called), since nothing hinders true life more than religious vanity, and nothing promotes vanity more quickly than reading and not doing. This is why the effort to heal is such a safe, wholesome and true beginning of the path towards Divine things. First do ; then the need for knowing will make itself felt no quicker than the supply of knowledge will come ; no sooner is the hunger felt than the bread forms on the lips, and is sweet to the tongue. Whoever has realized this, may read how others are or have been fed, and is fully entitled to the blessed companionship of their records or reflections.

THE BREAD OF LIFE.

Now what is the Bread of Life to you ? Whatever feeds your yearning for all that we said makes up all Being,—the Being of God, Love, Life, Substance, Intelligence, Power, Knowledge, Presence. The Bread of Life to you is whatever makes you feel loving, full of life and purpose ; a lasting creature, and not a mere bubble of the moment ; a creature who can know its own life,—yea, and all its lives, if such there be to know ; who has power over its own affairs, who has information about the universe, who can enjoy the feeling of being in or connected with many places. You cry out, "There are very few books which will do all that, or even promote it." True ; and no books are really necessary ; Life will do as well. The Bread of Life is always formed on the lips of the one who is hungry for it. But there are books able to help these hungry ones ; able to whet their appetite ; able to sustain their belief that they will be fed. The book which has had most power to do this for most modern people is the Bible, when it appears to you other-

wise, lay it aside, for you want a complete holiday from it ; some people have taken a ten years' holiday from it with advantage ; never fear to say you cannot read it, or do not like it ; never fear any criticism on it ; by all means go into its history and its composition. Yet bear in mind that the only person who understands it, is a person who loves it and sees in it every truth which can be known. Please note this very particularly : you must be willing to see the most startling things in the Bible, or you are nowhere near its meaning. Here is where the clergy, ministers, and priests of all nations often fail so miserably as teachers of the Bible ; they want to narrow it down to suit them, whereas its true meaning would change every church under the sun, more or less ; some of them know and ignore it ; they are culpable, as all people are who live by less than they know ; others are merely foolish. The condemnation of the Law will deal with them ; we need never do so.

Do just as you please about the Bible ; read it or leave it alone. Its meaning cannot be got by sheer study, nor by learning ; but by living the life it is talking about all the time ; it is soaked in this Life ; that is why it almost intoxicates readers who are unfit for such tremendous companionship. Do not masquerade about the Bible any more than you do about food, clothes, or other books. Proclaim the Law for yourself and let come what preference will.

To proclaim the Law for yourself means to say : " I am under the Law of Good, which makes me desire only what is beautiful, strong, delicate and right. I like what is good to read, and my taste is pure and wholesome." Then trust what your taste approves.

" It is not a question of getting people to read, but of getting people to think." (*Montesquieu*, 1689-1755.)

The literature of the interior life is very extensive, but the world is apt to fancy that such writers were dreamy, or selfishly bent upon saving their own souls. The fact is, that this keeping apart of friends is one of error's constant endeavours : for union is strength. And across all times and spaces, we and our book friends may and should find each other out. What sweeter privilege can there be in daily life, than to make those acquainted, who are fit to advance each other in truth ? To accomplish part of this object we shall give a short account of the books we mention ; we shall introduce our friends, and leave them to find each other out at leisure.

THEOSOPHY.

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall he be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."—2 THESS. ii. 1-12. (Revised Version, 1881.)

Everyone knows that this word means knowledge of Divine things, (i.) obtained as a matter of Spiritual perception or wisdom, and not handed down as a matter of authority; (ii.) including explanation, not only of the points recognised by the theologian, but of many he deems outside human ken, or of which he is altogether ignorant,—such as the constitution of the Universe, the Spiritual history of this globe, and the evolution of Man. Such is the range of, e.g., Jacob Böhme, who calls himself a Theosopher; and of the *Theosophical Correspondence of St Martin and Kirchberger* (1792-97), of Jane Leade, and many another. Such is the range, also, into which many an earnest student of Christian Science is led, while others abide in the narrowest interpretation which can be put upon its elementary propositions, consistently with these remaining sources of light at all, to the one who thus elects to receive it so dimly. The Bible itself justifies the extensive range of knowledge included by a 'Theosopher,' but unfortunately, as some would say, does not give definite, succinct instruction, such as would enable the inquirer to estimate the correctness of writers dealing with the same topics. The fact is, that to be any judge of such matters, there is a minimum extent to which the Spiritual nature must be present, must be of the same quality, and have arrived at the same evolution as those of the writer under consideration. It is only a person who also 'knows,' who

can judge of the narrative. But of the motive power behind any narrative the heart attuned to rightness and love, can judge. Thus, some people positively dislike the information to be found in such writings as those of Böhme, but acknowledge the saintliness or sweetness of the writer.

Swedenborg has expounded the whole of Nature, but is not usually classed as a Theosophical writer, though his range would entitle him to be so considered; nor are the Hermetic writers.

But the English-speaking public has come to associate the word Theosophy with one particular group of books; the ignorant do not know, and the careless have almost forgotten, that Theosophy had its own noble meaning and representative writers, long before this group of books was heard of, or this meaning was misapplied to suit the particular views therein propounded, and to catch the public ear.

For while every one is prepared to admit that the general meaning of the word Theosophy must be Divine Wisdom or knowledge of Divine things, though it has been used thus for two thousand years and more, though Divine Wisdom has been the one light and glory of every race of men, the word Theosophy has come to mean in ordinary parlance, that interpretation of nature and the world (Man included), which has been introduced to English-speaking nations in the books, "Isis Unveiled," by Mme. Blavatzky (1875); "The Occult World" (1881); "Esoteric Buddhism" (1883), and "Karma" (1887), by Mr A. P. Sinnett; and "Light on the Path" and "Through the Gates of Gold," 1887, by Mabel Collins.

"The Secret Doctrine" is announced as "in the Press" by the Theosophical Publication Society. Emanating from the same source as the other works we mention, it is sure to contain, like them, a mixture of just enough truth to interest sensible people, with enough untruth to throw them off the real path to knowledge, blunt their sensibilities, and dim their Spiritual eyesight.

The reading of this group of Theosophical books has proved a useful path to certain minds; they say gratefully, "Oh! what led me into Christian Science was Theosophy; but I would never try to lead any one else in that way; because they might be held by the errors, instead of growing out of them."

The children of Light, bent upon Light, trained in her paths, are always able to pick up pearls. Part of earth's discipline and education for everybody, consists in being confronted with mixtures of Truth and error, in order to test the power of discrimination. The test is applied upon whatever plane is suitable to the evolution of each; the cook is invited to prove her honesty in the kitchen; the master and mistress in the reading of books, and the siding with hidden principles of motive and result; so that they may see for themselves whether they are children of Light or no.

If they are, they can easily find the little golden thread running through 'Theosophy,' and separate this out of the tangle of mistakes and purely mediumistic notions which have been industriously woven round that tiny thread. The reason 'Theosophy' bewilders is, that it is nearly all Mortal Mind, or erroneous thought; and its sort has a fascination peculiarly able to mesmerize and paralyze the mind. To see through it, the mind needs to be peculiarly fortified, and one way in which this comes about, is by the quiet living of a really Christian life, desirous of Spiritual light, and free from all fear and prejudices. Then the good and error of 'Theosophy' are quietly seen.

Whatever each Theosophical writer may mean by 'Divine things,' the one point all these insist upon is, that "knowledge of Divine things has to come from within." Yet if there be one effect these books of Buddhistic origin produce on their readers more strongly than another, it is a restless desire to get more books, so as to learn more.

To find persons who have studied this 'Theosophy' dull and indifferent to its hints that the inner life must be lived, and equally indifferent to the plain words of Christian Science describing how to live it; to find these persons positively unfriendly to the fact that Christian Science aims to heal and teach and bless all, where 'Theosophy' says: "I am only for the few," certainly is enough to set one thinking that this 'Theosophical' reading makes people selfish, and dulls their Spiritual perceptions.

There is little love in these Buddhistic Theosophical writings; there is talk of it; but a loving heart knows whether talk rings true or not. Theosophists protest that temperaments fit to understand, are to be found among all social ranks and nations, and consider that to say this is to answer the objection "Theosophical teaching

is only for the few." How much happier are these 'few'—assuming the case to be as stated—and what is the outlook for all the rest of mankind? Whoever has a heart that beats for the people, knows whether a doctrine or notion is or is not for them, however loud may be the protests that fitness to understand has nothing to do with being rich or poor; just as a loving heart knows whether or not talk about love rings true. There is only one strong point which 'Theosophy' seems to have, and that is its assertion that the masses never do want any truth, and that it is mere waste of time to teach them. Certain it is, that it is hard to get ordinary, poor, hard-working men or women to realize that they must come and listen to a whole series of talks or lectures, and must do as they are told with their thoughts between whiles, or the power of Christian Science will not be theirs. When such people do understand, it is quite as easy for them as for any one else; we are all equal. The difficulty is in the start. If it be such a good thing, they say, why can it not always come upon them with a burst, all in a moment? Better educated people can be got to see readily, that pains must be most likely taken; their way of being lazy is, that they will not take the pains.

The difficulty about this Buddhistic Theosophical movement lies in a nutshell. It is a fraud. By this we do not mean only that its leaders have been more than once the subject of personal exposure in the newspapers, and after being for some years in London, have been steadily losing the interest of those who were inclined to believe in them as humanitarians, good citizens, and loyally disposed people; though all this deserves to be borne in mind by anyone who wishes to form a correct judgment.

We mean, that besides all the facts which go to prove that the real aims of the movement are not its apparent ones, Buddhistic 'Theosophy' is fraudulent upon the face of it, in the discrepancies between what it purports to do, and what it really does within the domain of 'Theosophy.' It purports to give information about God and Divine things, yet it gives none; to open up the true relation between God and Man, yet, in its literature, explains away God, chills Man's heart, and deadens his aspiration. Using a variety of learned and dazzling facts, it purports to explain how anybody came to suppose that Christ ever lived, and ignores a vast body of testimony from Christian seers, and

it does this while purporting to give a broad and correct view of the Spiritual history of the race. English people are more ethical than psychical in their present stage. They are keen about honesty and dishonesty, right and wrong, when they discern where the point at issue really lies. But they are not quick to see this, and are content to go on quietly, so long as certain prejudices are respected and conciliated. Under these circumstances, no great quickening of judgment-faculty can be looked for. Orthodox people merely ignore, sneer at, or rave against 'that dreadful Theosophy.' They are none the less in danger from that which it represents. Upon any candid mind, trained by the Spiritual traditions we know as Christian, the impression left by this Buddhistic 'Theosophy' is, at best, that "there is some mistake running through it." Such minds merely turn to it because they are hungry for information beyond what the Bible gives, and have not comprehended, or been taught, that the information is to be had in other books, but that these are written in a style only to be understood by the searcher whose heart is engaged in the quest, and not by the intellectual enquirer. It is utterly impossible for the 'natural man' to apprehend 'spiritual things;' to say nothing of its being impossible for the 'natural man' to distinguish one kind or quality of spiritual teaching from another. And how odd people think us for saying this! Do they think it odd, that two men who understand diamonds, can distinguish and convey a world of opinion with "There! See that!"? Would they expect these diamond experts to be able to make them see with an expert's eyes? Yet the expert in precious stones uses and appeals to the range of faculty which every 'natural' man has. Now, this range is a far more uniform one than the 'Spiritual' man's range. Everybody is both 'natural' and 'Spiritual;' but the diamond expert, who considers himself exceptional, is far more like his neighbours than any 'Spiritual' man is.

Few, very few, see through the whole of this Buddhistic Theosophical movement; see through its motive power, its cheap assertions, its studied blending of truths and errors, in order to engage the highest sympathies of the noblest souls; its offering them talk of a Brotherhood of Man, while conducting operations of a kind calculated to destroy humanity; its constant change of face,—now asserting that its truths are for the few, now that it will never rest until

its beneficent influence has reached the masses; its hints or statements, that its prompters are those who have the destinies of the world in charge, and that to them is due every good thing which has been accomplished in history. Were our generation a little less evolved, no interest would be felt in this Buddhistic Theosophy; and were we all a little more evolved, no such attempt would have been possible as that which it represents. Not all its agents are fully, or at all aware of what this really is; just as its literary efforts are avowedly the productions of mere scribes or impressional writing mediums, who have no personal knowledge of the matters they are employed to record,—an admission, the very honesty of which charms many readers. The public upon which these books have been launched is peculiar. Devoid of one sort of Spiritual culture or faculty by which they might be estimated, it has been caught on its really strong side,—love to humanity,—by professions of this very thing. While in some, this love to humanity, which might have kept them from falling victims to the snares laid, has been overborne by their curiosity to know the things taught even so crudely and so unsatisfactorily. For this state of affairs all are responsible, whose intelligence or evolution makes them the real High Priests of Humanity.

Such persons are scattered, and are only now beginning to see the 'situation' as it really exists.

They see that the time has come, for enunciating on a genuine footing, what the Buddhistic 'Theosophical' movement does so misleadingly; that if the living life of Christ is not, or cannot be expounded to people, as containing the Salvation for the World it has been so long asserted to contain, there is no potency in current Christianity, which can avail as a holding power against any kind of Error; that Christianity is entertained as a mere prejudice by thousands who, if left in their present ignorance, could be induced to sell their birthright for a mess of pottage, because a spell could so easily be cast over them, called by whatever name is most flattering to their prejudice; while, on the other hand, if held free during slow evolution, or if roused now, and properly taught, they could become really, what they are at present but nominally, the faithful soldiers and servants of Truth. Merely to enlist such people in 'good works,' is not sufficient for the present juncture; they are constantly exploited therein, and do not see how it was done; they

betray and are made betrayers, yet do not detect the agent, agency, or method. They must be taken and made to taste the true Divine Bread, to breathe the real Divine air, to use the only power, Divine strength; they must be shewn practically what the life is, which Christ opened up to humanity; then they will be in a better position to judge of all the pretensions of Error. To meet this need, the field of Christian Science Healing has been opened up. It offers service, not information; peace, not political machinations or secret understandings; and instead of 'the Mahatmas' and their strange agents, direct access to the Personality of the Christ whose name it bears. "*We will come unto him and make our abode with him.*" (JOHN xiv. 23.)

OLD AGNOSTIC AND NEW CONVERT.

Old Agnostic. What has this 'Mental Science' or 'Christian Science' to do with the Bible? I am amazed at the idea of a steady old Agnostic like you taking to anything called 'Christian,' after we had always agreed that the Bible was the greatest enemy to human progress; and *you* used to put it more clearly than anybody else. The notion of *your* practising anything that could be called 'Christian,' and the notion of *your* healing complicated illnesses in a few days is so odd, that my breath is taken away.

New Convert. The power by which I have healed is as old as the world; it is precisely the power by which the world was made; and there have always been people in the world who have had the power.

Old Agnostic. Of course I have read that there were people, here and there, who pretended to 'do miracles,' but they are always mentioned as exceptional people, even by believers in their powers.

New Convert. As to 'history,' I just ask you whether an ordinary newspaper to-day gives a really trustworthy picture of our own day?

(*Old Agnostic.* No newspaper ever does *my* views justice.)

New Convert. Again: Supposing an intelligent person from a country where there was no telegraph or telephone were to read it, do you not think that person could spend reams of paper and a lifetime of breath, to prove that the

news must be invented at the office, because no mail-coach or pony express could bring news in the time stated ?

Old Agnostic. Y-e-s, I suppose so. But then you *see* the results of electricity, machines, and all that.

New Convert. And can't you *see* when a sick person gets well ?

Old Agnostic. Oh ! yes, I fairly give in, when I see you without your rheumatism. Do not waste time on what I do feel I must believe in, because I cannot get away from it ; but just go on and tell me what it has to do with the Bible. Going back to that old book is such a bitter pill to swallow. I hear all the stuffy old preachers booming out their 'eternal damnation ;' and I dread being taken back there as a child dreads a dark cellar.

New Convert. I know it. But I said to myself : I have gone through so much, that a little more or less anguish of mind will not matter ; and if there be anything good, let us have it, even if we have to go to the Bible to get it. I am sure we all want Good so badly, and we have all been seeking it so earnestly, that we can afford anything, except to lose a chance.

And as for the question of our right to interpret it, was not that settled by the Protestant Reformation and the Pilgrim Fathers ? But suppose you are quite the opposite sort of person to a student who cannot accept anything without a book guarantee that the idea has long existed, and has occupied people's minds for generations. You are, in that case, a person who says : "I am so weary of the past. I will hail the idea, even if it was only born into the world last week, provided it will be of any use."

If you have found your teacher, and are sincerely trying to take in what she or he says, you will soon get penetrated with such a belief in the Truth you are hearing about, that you will be able to forgive the 'past,' of which you said you were 'so weary ;' and when your teacher gives illustrations from old books, even from the Bible, you will not get restive.

If you are neither an antiquarian student, nor a tired modern person who hardly knows how to get through this troublesome world, you are very likely a person who measures everything, new and old, by the Bible. Your difficulty in accepting what your teacher says, will be in looking calmly at the old texts and chapters, and letting her say what they mean.

Does it not seem strange that people who are so unlike as the religionist, the bookworm, and the social sufferer, should all alike come as learners, drawn by some voice which tells them that Truth is, and is for them, and is only to be seen by their laying aside their prejudices?

Old Agnostic. And what is the position into which the Bible finally settles for students like these?

New Convert. I fancy the natural tendencies of their minds will not be obliterated by the sight of pure truth; I fancy the antiquarian and book-loving mind will assert itself, and always delight in the literary history of the Bible; the religionist will be only too glad to use its language, and for some long time, will be as unable as ever to see how *anybody* can get on without the Bible; the modern social sufferer will use Bible words when they come to the lips of themselves, but for a long time will most likely try to avoid using them.

Old Agnostic. As I should, myself. However, I am relieved to learn that it does not matter what words you use.

New Convert. No, leave alone everything which harasses you or seems difficult. Say only what you like and what seems sweet to you.

From the point of view of one who yearns to make people see the new truths of life, the Bible blindly worshipped is as great a barrier as the Bible blindly scoffed at.

I hope that an intelligent inquiry will bring to the notice of all what Biblical scholars know so well, viz., that the parts of the Bible were not written with a view of forming one whole, just as they stand between the covers; some are older than others.

Christian Science heals the mind from every prejudice, every wrong idea, sooner or later, but usually very quickly; just as it heals the body from disease.

The Truth working within, frees the mind as it does the body, in a painless, complete fashion, without antagonism, or any seeming dictation and submission, resistance and reluctance. The Truth makes you all over again; "Old things are passed away and all things are become new;" just as the Bible says.

Old Agnostic. Then, so far as I can gather from your talk, you mean that what the Bible is telling all the time, is neither more nor less than this control over all life, which you say you have learned under the name Christian Science?

New Convert. Exactly! how quickly you have caught the idea!

Old Agnostic. Then the New Testament is talking about a real practical mastery of life?

New Convert. Every body who has studied realizes that.

Old Agnostic. Then it is mastery, and not a new form of bondage that has fascinated you?

New Convert. It is neither more nor less than "The glorious liberty of the children of Good." (*Romans* viii. 21.)

If you ask why the Bible is not plainer, we reply it is as plain as those who have had it in charge would consent to its being. The churches have always had among their leaders men who were on the dark side; and the good, simple ones were as likely to be mesmerized or cowed into submission, as any other good, timid people anywhere else; the third sort, the really strong, fine men, who knew the power of the Word, would struggle manfully, and did so struggle to keep the meaning plain enough 'to be understood of the people.' And the whole struggle of the Protestant Reformation of the sixteenth century turned upon whether or not the Bible should be given to the people. "Why not?" you keep wondering; "they are not so particularly anxious to read it, now that they have got it."

True, but its mere existence creates an immense chance of freedom; it has a great deal of freeing power in it, but the Old Testament does puzzle some people and weight them. The reasons for this cannot be here explained; they are long; it is easy to leave the Old Testament alone, if you find it bewilders you; but it is disastrous to shut off the whole Bible from the whole people.

That the Bible is full of sayings about Woman not at all agreeing with her true liberty must be simply set down to the illiberality of some force (man or imagery), which had not come into right understanding of the mission of truth. That you should even be able to point out that the Bible does not seem liberal enough about women is the greatest proof of how much it has freed you and the whole public conscience. To show its real meaning would be a very good work, even if merely done as an attack upon its present form, by people who consider its freeing work is now accomplished; but whoever criticises the Bible without seeing that it is trying hard to speak freely all the time, but has been throttled by translations and authorities, will fail. There

are plenty of disagreeable allusions between its covers ; but they are cleanness itself compared to the foulness it has power to remove, and does remove wherever it is read. That the quality of some of its stories should ever be remarked upon, only shows how little the one who notices them, knows of the actual society in which we live, and the mere criticism indicates how the Bible itself has educated the sense of decency ; just as criticism about its not giving women equality with men only shows how it has stirred freedom.

Every one has free-will ; we are not puppets. We have to pick our own education and come out strong ; all kinds of good forces are working for us and with us all the time ; to tell us all about it would deprive our life of its educative power ; so we are only told enough to test our love of right.

"Choose you this day whom ye will serve," said Joshua to the men of Israel.

"How long halt ye between two opinions ? If the Lord be God, follow him ; but if Baal, then follow him." So said Elijah to the men of Israel.

"In quietness and confidence shall be your strength." (*Isaiah xxx. 15.*)

THE WORLD BEFORE YOU.

Numbers of those who are just coming into Spiritual life through the study of Christian Science, in their amazement and joy, are unable to imagine or explain why the light has not always shone both for themselves and others. A good many talk as though there had been the Bible, and after the Bible no trace of Spiritual life in the world till the American Christian Science movement began.

For the purpose of healing the sick, ignorance about brethren and sisters of old time is of no account.

And it is by a true guidance that nearly all the good hearts which are opening to the truth, set to work at once and heal as many sick as they can. These good hearts, moreover, trust to the promise that the Spirit of Truth shall guide them into all truth, and find as a matter of practical fulfilment, that the harder they work in healing, or in living the truth, in the old daily work which they feel it right to pursue, the more knowledge is poured into them. Sometimes it is knowledge long yearned for, but the hope of having it was laid aside in early youth, because daily duty or a narrow life prohibited the beloved study. Sometimes it is knowledge never dreamt of, because no sense of ignorance had occurred to the mind which now so gratefully receives it. The testimony on all hands is about the promise fulfilled :

"Seek ye first the kingdom of The All-is-the-Good, and its right

way of thinking, and you will find that all the rest has been given you besides." (Matt. vi. 33.)

It is indeed joyful to live, instead of merely reading lives of people who found life more satisfactory than we do, or whose opportunities we merely covet. It is so joyful to live, to know that life is all open to us in an endless progress, that it is not for some time that questions occur ; such as :

WHAT OUGHT WE TO THINK OF THE BIBLE ?

The Bible is a very mixed book, and a complete history of its manuscripts would occupy volumes ; in its Spiritual portions it records actual experiences. When the Bible is read as a Spiritual book, it becomes evident that it really is a record of things the writers saw and felt.

Q. Why did they not use plainer language ? Why should there be so much symbolism, so many pictures, and similes, and so much of comparing one thing to another thing ?

A. The answer to this is really given when we admit that we feel somehow the Bible writers wrote from actual experience. Now, if we feel this, the next step is to say that their experience came to them precisely as they gave it, namely, in pictures, and likenesses of one thing to another.

Q. Has any one besides these Bible writers seen the same things ?

A. Do you mean are there any other writers who give the same impression of writing about things actually seen and felt, and yet use language as full of pictures as that of the Bible writers, and leave you with the feeling, whenever they go beyond your own experience, that you can only guess exactly what they meant, because no telling can tell the deep things of Good ? Yes, there are such writers.

Q. How shall we inquire for these strange writers ?

A. In the history of literature they are called Mystics, or Quietists.

Q. Are not Mystics an odd sort of writers whom nobody can understand except other mystics, and who did not always understand themselves ?

A. Certainly no one can understand them except mystics. How far they understand themselves no one can settle. Do you fully understand every thought you have ? Yet you would not be without the thought, and the light it seems to bring.

Q. What is the good of the mystics, if nobody can understand them except other mystics ?

A. You seem to think they are very rare birds.

Q. Are not mystics rare ? Is not the power of seeing these strange things something of a special gift ?

A. You, as a student of Spiritual life, know that it is the same life which works in us all ; that in it we live and move and have our being, that there is no telling in what way it will next show itself in us,

whether as a 'gift' of healing, or as a 'symbol' to show how to treat a patient, or a 'symbol' to guide our own conduct ; or a voice which none can hear, bidding us do some simple thing which really proves very important, or as a great, uplifting presence, in the midst of ordinary duty.

Q. Of course I know all that ; but what has that to do with mystics ?

A. As a student of Christian Science, you do know that the whole Spiritual life of the world must be one and indivisible ; you therefore see in the mystical writer, in the Bible or out of it, merely an elder brother, not a pope, or an exception to the rule of Spiritual life. That is, one and indivisible in this sense : that whoever is wise from within, is part of the only wisdom there is, whether his wisdom be exhibited in daily business, or home life, in arts or deeds, or in Spiritual seership, such as the mystics had. We might all see so much more than we do, if we would but cultivate ourselves.

Q. Then you really do mean that the Bible writers and the mystics were not special people, but made of ordinary clay like ourselves ?

A. No one is made of ordinary clay, or of any clay at all. Whatever living we do manage is all Spiritual, so far as it goes ; but in some it goes a very little way, and in others very far.

Q. Then you do away with the INSPIRATION of the BIBLE ?

A. No, I emphasize it.

Q. Then can we all be inspired ?

A. Certainly ; and what is more you can do nothing unless you are.

Q. What has been happening to the world all this time ?

A. It has been busily engaged in killing, persecuting, or annoying all Spiritual persons.

Q. What is the true history of the world ?

A. A witty English writer said "It is a tissue of homicide and perfidy stitched together with dates." If history means for you the outside movements of modern nations, it is short and tiresome. If it means for you the way in which the Spiritual life of the world has been nursed during dark and dreary centuries, it is long and wonderful.

Q. Why is there this Spiritual outpouring in our time ?

A. It is able to make more show now, because our outside battles for civil and religious liberty have succeeded ; and we are thus protected from being killed and persecuted. The worst that can happen to us is annoyance ; and we none of us care for that. We just 'deny it away,' and it rolls off, like water from a duck's back.

Q. Why could not Spiritual persons always do that ?

A. Because the law of the various countries positively forbade first one thing and then another. In Roman Catholic countries, you were tortured for having a Bible ; in New England, you were punished for not going to church or not keeping the Sabbath ; in the civilized world to-day, you are annoyed and looked down upon if you respect the Bible

(in atheistical circles); if you criticise the Bible (in pious circles); if you show any interest in Spiritual life in any circle, save that of persons avowedly interested in the Spirit, and what it is and can do.

Q. How do you account for this?

A. Whenever Spiritual life prevails in the world, great changes will have to come. People who love the world and the things that are in the world, want to keep it just as it is now.

Q. But surely they are not clever enough to keep such a sharp look out?

A. A child sulks, if it thinks you are going to take away its plaything, even though it cannot talk. The world always knows its own.

Q. Then you do not think that persecution and so on was due to men and women bringing it on themselves by mistakes in judgment, attracting the attention of their enemies, when a little discretion might have saved their heads?

A. If a man used plain words and proclaimed truth to the whole people, he was persecuted, and you ask whether that was not his fault, and due to mistaken judgment. If a man used symbols and wrapped up truth in words, so that foes could not prove his meaning exactly, and therefore cut his head off, you ask; "what is the good of writers whom I cannot understand? And why am I to respect them so highly, and give them credit for so much wisdom and good intention?" And you wax wroth, and say it is a shame that beautiful, life-giving truth should all be locked up in books which cost a great deal to buy, and take a great deal of time and education to understand?

Q. Do you really mean to say that the persecutions we read about in our history books and the Bible, were due to saying and doing much what we in Christian Science say and do every day?

A. I do mean just that. And I also say that in no country but America could such a Spiritual movement have begun as the one now making its way all over the continent. Spiritual life can only spread widely in a country where it is in no danger of persecution, no matter what form it takes, or how many mistakes its followers make. "The way to perfection is through a series of disgusts" (Walter H. Pater). "Experience is nought, unless dear bought," says an old proverb.

You will hardly believe that so late as 1812 a member brought a bill before the English Parliament to prohibit the study of geology, on the ground that it would upset the Bible. Perhaps you will hardly believe that in England lately a man was brought up before a London magistrate for practising as an Astrologer, and charged with 'obtaining money under false pretences,' exactly as a street beggar or a swindler is brought up; though it was admitted he was a harmless, respectable man; and though several men of standing and culture went into court to support and speak for him, he was fined as a beggar or a swindler would be.

If the world would have let itself be guided by its real saints, would have recognized them and accepted their dictation as to what was true Spiritual growth and what false, we might possibly have avoided the

present spectacle which so offends refined people. Refined people like results but do not like processes. They would like to see the world filled with refined people 'just like themselves ;' but they dislike watching the process of manufacture. As the world never would accept any Spiritual guides, but would always turn again and rend them, the pearl is now being offered to the swine in such a delicately impersonal way that it is impossible to prove who are the swine, or where the pearl is, or who had it last, or, in fact, exactly what the pearl consists in. Nobody can be persecuted, nobody has the pearl. Nobody can persecute ; everybody has the pearl.

A really clever thief is one whose coming you do not observe. "The day of the Lord shall so come as a thief in the night."

Q. Are there any lives of men and women which we should like to read, as we used to read biographies in other subjects ?

A. Certainly there are precious lives which stand out and deserve our attention, when we are ready to read. The mistake has hitherto been that the lives of such men and women were constantly read by persons who had no Spiritual life, who never saw a symbol or had a prompting, or knew, cared for or imagined anything beyond gross matter ; and when the biographer was no abler, such readers, wading through pages of the biography, would wonder what anybody could see in a dreamy old German, like Jacob Boehme, or a quiet French lady like Madame Guyon, or a voluminous writer like Swedenborg the Swede. The opposite kind of reader would read every line as absolutely true, and never rest without exalting their noble record of inner vision into a hard system of beliefs, obtained by a method altogether too special and wonderful for anybody to discuss or criticise.

Q. Thanks to our conversation, I see clearly now that old writers wrote in images partly to avoid persecution, and partly because they saw truths in these images ; and I suppose in the same way, truths are given us in the sort of symbols we Moderns can understand, just as they were given to Isaiah in the sort of symbols a man living in the East could understand ? Is that correct ?

A. Yes.

Q. Do you also consider that it was hard for the Bible writers or the Mystics to translate their symbols ? It is difficult for us little beginners to translate the symbols that are given us, so as to be quite sure we give the exact meaning.

A. Yes.

Q. And . . . why ! . . . now I see, that just as it is of no use for me to tell my symbols to anybody who is outside Christian Science, so perhaps it is of no use for people to read Isaiah and all the symbolic part of the Bible and try to explain it in a matter of fact way. Do you mean that ?

A. Yes. Sometimes you really do not understand what your symbols mean ; but very often they tell you things for which you have

no words ; because these things are utterly unlike any we have in daily life.

Q. Indeed that is so ; but how could you know it ? I never told anyone.

A. *Experto crede :* Believe one who has tried it.

Q. Well, now please tell me about Jacob Boehme (*Anglice* BEHMEN).

A. The best way to fix your mind on Boehme is to think first of Martin Luther (1483-1545). Luther's translation of the Bible into German made it possible for Boehme to find a public who knew a good deal of the Bible, and had fought to settle whether or no they should be allowed to read it. Near Luther's birth-place in Saxony, thirty years after he died, Boehme was born, and he lived on till 1624, when life in New England was in full swing. Possibly some one in the *May Flower* possessed a copy of Boehme's works ; but if so, they would be read in secret, because they clashed with the usual Protestant ideas, which were sacred in the *May Flower*, quite as much as with usual Roman Catholic ideas, which prompted persecution against Boehme.

Let me read you what a student of Mysticism and Christian Science writes me :—

"To ME, mysticism has always been the most practical thing ; a form of religion in the world always for 'the great unwashed,' ever since the First Great Mystic, the Christ, came in human form ; but they will not have it. What Christian Science is to the world to-day, Mysticism has always been. The reality has never yet been grasped except by the few. To be sure, multitudes at times followed the Lord Jesus ; but He said it was because they had the loaves and fishes, and they came to be healed of physical infirmities. His fate tells the rest.

"If Christian Science is fully demonstrated through the healing power, it will yet be a manifestation of Christ's second advent—come to set up His Kingdom in His Saints, or rather to manifest His Kingdom come,—His reign in them, and manifesting Himself through them.

"Boehme is a marvel of deep truths and insight into the hidden forces of nature,—Christian Science up to the very manifestation now set forth in its very deepest ground. St Martin and Madame Guyon are among the blessed 'Saints of all ages' to whom the open vision was given, and who, through a willingness to be 'fools for Christ's sake,' have never let faith in the present works and power of the Spirit die out. So Christ has been able to work, as well as to will ; through them to will and to do of His own good pleasure.

"But the time has probably come with you as it has with me—to have done with books. When this consciousness of THE ALL and the nothing becomes absolute, when ALL TRUTH is manifesting Himself in and through the individual, then all is too fresh, pure and living, to take in ideas and run them through the crucible of the human brain ; for the Lord Himself does all—ALL, and we come to know it.

"Much writing is full of the theory of Truth, and very suggestive. It is trying to crack the nut-shell, that is, the hickory nut, which is very hard, and to get at the kernel and the Life.

"Christian Science is the kernel ; the Spirit is the Life, bound to grow and burst the shell,—no matter if it is hard,—and reveal itself."

Q. Now tell me who Swedenborg was ; for I have heard of him ; but I find few have except Swedenborgians.

A. He was born in Stockholm, Jan. 29, 1688, died in London, March 29, 1772. His tomb is obscure ; his home in Stockholm is neglected ; the wooden garden house where he saw his visions was full of old petroleum cans when I visited it in 1878 ; the Swedes are as indifferent to their great seer as all other nations are ; and, in fact, are rather anxious to ascertain that you know he was a great natural science philosopher, and courtier and man of the world, long before he saw those queer visions of his, and that it is for all those reasons they are proud of him, and not for the visions, which are of no use to anybody.

Q. Why did Swedenborg fail to become the guide of the world, as his followers claim he ought to be ?

A. Because of the way he recognised evil. He was shown vast symbols and read them wrongly. His writing has the effect of stopping Spiritual life in those who read ; his own was stopped, and he stops others ; he often interests people in Spiritual things for the first time in their lives ; but presently you find they have fallen into the ideas that Swedenborg did all the seeing there was to do ; that all we ordinary mortals need to do is to read what he says ; that it is final and exhaustive ; next, they become sectarian, and are just as hard to rouse as any other 'religious' people.

I certainly find that Swedenborgians are no more inclined to hear about Christian Science than other people. If I tell them some beautiful thing, they reply "yes, we knew that a long while ago from a book of Swedenborg's ;" and if I tell them about healing, and ask why knowing his writing has never led them to heal, they have no answer, but think I am 'finding fault with Swedenborg,' and do not want to hear any more. That disappoints me ; for I always find them such good spiritual people, full of kindness and reforming ideas, that it would seem there must be but a step between them and the widest truth. Most Christians fold their hands and go to sleep saying, "Christ did all ;" and when you shake them, they wake up reluctantly ; and when you say, "come ! wake up and heal others, and spread the life that was in Christ," they sleepily say 'Christ has done all,' and settle down to sleep again, if you will let them ; but as a matter of fact, they never can sleep as they did before, now that they have been roused. The soldierly old Duke of Wellington always slept on his narrow camp bed, saying, 'when it is time to turn round, it is time to turn out.' This is true for all. They will have to turn out, now you have made them turn round. As the children sing, we might also—

"Awake ye little sleepers !
The cuckoo calls aloud,
The rising sun is peeping
From many a blushing cloud."

The Swedenborgians go to sleep, and when you rouse them, say, "Swedenborg has seen all," and when you say "live from within, and you will see the writing on the wall to tell you what is happening and what is going to happen in your own time," they say rather gravely, "I assure you, Swedenborg has seen all there is to see." It really would seem as though it were impossible for a seer's experience to be recorded, without doing more harm than good. Hence, we are so con-

stantly told "this is the science of Silence;" yet we Westerns are so used to thinking that out-spoken truth is what the world wants, that it takes a good many experiments, and some 'disasters'—as we should have called them before we knew "there is no evil,"—to show us how to combine silence and speech.

Q. I wonder if you can explain why Christian Science is just as much disliked by dogmatic people as it is by the infidels and freethinkers of our acquaintance; or the fashionable people, or the 'spiritualists.' They all hate each other, yet many of them hate Christian Science. I used to think it was the name; and wish we could find a better; but I begin to think they are all like sick children, who fret and scream whatever you offer them, even if it is the very thing they were craving for five minutes ago; and so I have come to the conclusion that this is because they are all sick children, and I want to heal them all of 'hardness of heart, and contempt of Thy word and commandment?'

There is something so good and nice about them all; and so it proves, as one after another of them comes out of the 'sick spell' into the broad calm of health for soul and body.

A. 'A MAD WORLD, my masters!' said Shakespeare three hundred years ago; and indeed it is only when the sick children are made well that it will cease to be 'a mad world.' Till then, it is useless to talk about government and politics; it is all disorder together; it is useless to talk about pictures and poetry, about books and pretty homes; salvation is not in these; but when salvation or wholesome life is found, all these things come in again, with new feelings, and are part of the harmony.

Q. Do not you find that all the persecution, teasing, and wondering whether one would do right or wrong in studying Christian Science, is all made up for every time you heal one sick person?

A. Indeed I do. We seem to heal all the world in each one. For if one can be healed, all can be healed; and if healing can be done by the Spirit, there is no end to the wonders of the Spirit; and if healing can come so quickly, who knows what other wonders the Spirit may unfold, and that right soon? Teach and heal and help all you can; but do not grieve over people's slowness; the Truth is following hard after them, and will catch them soon; you need not go panting after them; let Truth do that.

TRUTH IS NEVER OUT OF BREATH.

She has seven-leagued boots. When you cannot promote growth in others, that is the very moment to grow yourself. Do not sit down and grieve about the little morsel of good you cannot get them to accept; for it is nothing compared to the great slice which Truth cut

off before she started, and left for you to digest, while she was gone after those who would not listen to you.

W. Every book I open gives me something ; and is easy to read ; though I feel I know it all beforehand. I both enjoy books more than ever, and see through them quicker. They are nearly all written from the Mortal Mind, and hence their inconsistency and unsatisfactoriness, which I used to find so baffling.

X. I still enjoy a novel, though I know it is all in Mortal Mind, and not only not true as a narrative, but not based on any insight into anything beyond phantasms. I enjoy my old novels and some new ones. I like to see, as I go along, just where the nightmare of the life is, and I long to speak to the people in the story as if they were real, and tell them how Christian Science would set their troubles right. It reads so funnily to have the hero fall into consumption from love and loss of fortune, when I know I could have healed him in a week ; and so sad to read of his belief it was aggravated by having to live in a damp house, in a poor part of the town, when I know that there is no such thing as being under a law of climate ; and so exasperating to wade through the descriptions of his hard work and his failing strength, when I know all he needed was a good 'treatment' from that nice old mother of his, who wiped her spectacles, damp with the gentle tears of sorrow, and put them as a mark in her Bible. Dear old soul ! I would have gone to her every afternoon and taught her just how to treat her darling boy. Then, as for the proud and haughty beauty, who was eating her heart out in lonely splendour, because some one had told her there was hereditary disease in her family, and so she ought not to marry, I would have taught her there was no such binding law as heredity—that it is only a seeming, just like the law of climate. And I would tell them both that nothing can keep our Own away from us. Then I would leave the truth working on their hearts ; and before a year was out, instead of her horses running away and throwing her out, killing her on the spot, and its turning out that it was his hearse they shied at, it would all come right, and in a far lovelier way than any novelist ever contrived it yet, because the workings of pure truth are better than we can ever ask, or think, or deserve.

Y. Do you not think we shall soon need a new literature ?

Sometimes I think so; and sometimes I think all this literature we have had, was a mere stop-gap, till we could have a happy life; it was a mere apology for living; a mere opiate to prevent our noticing that we were not really living. I think literature has been to us all just what a novel is occasionally. The novel changes the current of thought; so far as it is in Mortal Mind it merely drives out our error by its own, whatever that may be; but it lifts us truly, so far as it has any high thought in it. When life is so different from anything we know of now, that it cannot be described, we shall have in reality what the novel graciously gives us as a dream. Most of us like to read of affections in novels, because we have none at hand; or of purposes perceived and accomplished, because our own are vague or unsatisfactory; or of the results of actions, because we have no open intuition, so as to see such things in practical life; or of amusements and society, because we are out of the range of them, or of travels, because we are too poor to leave home. But now we have Christian Science, showing us how to make our own lives, we may feel we have got on to the path whose natural outlet is in that better life for everybody all round, for which we have so long yearned. For my part, I cannot read as I used, or write as I used; I can only think out more truth all the time; that is the mood I am in.

Q. Can you not profit even by the literature of Christian Science?

Z. Not just now. I am in the mood when Evans's books read to me like a faint tinkling of goats' bells on the mountains; and Mrs Eddy's "Science and Health" like a mist wreath; and Colville's "Metaphysical Queries" like a collection of pass-words into labyrinths; and pamphlets like a pedlar's attempt to delay me by showing me excellent wares, or like new wine in old bottles. Yet there have been moods in which I have had good from all of these. Just now I can think of nothing but the life which is coming upon the world; every topic which floats in from the newspapers or from conversation, stands for something which is either life unto life or death unto death, and I have enough to do in settling which it is. Thus the Temperance and Social Purity movements are life unto life; laws against miscegenation (marriage of mixed races) are death unto death. Christian Science will clear them up. The Temperance movement is disfigured—we should say—by its

teaching so many mortal errors as it does ; fear of drink ; fear of inheriting love of drink ; fear of getting disease ; fear of breaking physiological laws in the body ; fear of adulterated drinks. And the right of white and black to intermarry is not worth squabbling over, because we cannot but see that white, black, copper-colour and all other race beliefs are in Mortal Mind ; and we know that the whole process of race-life is not as it appears or as we currently talk of it.

Then what you do is to sit and think about things, cried several.

Z. Yes, that is what I do ; I sit and think about things. Look here, you all know some card games ?

"Yes!" "Ye-e-s." "Yes, go on."

Z. Well, you know that when a certain card is laid on the table it changes the relations of all the other cards to each other, and introduces a wholly unexpected set of combinations ?

Yes. Well ?

Z. Do you not see that this new truth about life, which we call Christian Science, has come in and upset all our ideas, and that we have got to sit down and think over the new state of affairs it introduces ? "

W. "But I still love my books. I love to see the mind of humanity struggling after this Truth of life. I like to see all the rents in the curtain ; all the chinks in the wall."

X. "I see that you care to think, Z ; you always did ; you have but found your old function in this new way of thinking. But I am what I always was, a domestic person, interested in individuals ; only I do them good now, instead of harm."

Y. "And I care for nothing but healing. I cannot talk well ; I never could ; I can say enough to speak Truth to my patients, and that is all I need or wish."

Z. "Then we have all got what we want. W reads ; X makes her home happy ; Y heals ; I think."

(All.) "Yes ; we are all satisfied. We follow the Law."

LIST OF BOOKS.

The following short account, which does not pretend to be exhaustive, may be useful to some isolated students of Christian Science. The Lily Publishing House, Chicago, Ill., will supply or procure every book mentioned, and usually at the prices quoted.

BIBLICAL STUDY.

"The Holy Bible" (the Sabbath-school Teacher's edition. Frowde, New York). \$1.25 to \$12.50.

It has a concordance and much valuable information; maps; references.

"Revised Version of the Holy Bible." (1881). \$1 and upwards.

"Revised Version of the New Testament." 45 cts. (This can be had of some booksellers for 5 cts. limp.)

"The Parallel New Testament" (1611 and 1881). \$1. (This saves much trouble in comparing the old and revised versions.)

"Companion to the Revised Version of the New Testament," by Alex. Roberts, D.D., one of the Scotch Revisers. (Cassell, London. New York, I. K. Funk.) 75 cts.

This charming little book has no bias, but gives facts about the history of the manuscripts from which Biblical translations have to be made, the difficulties of doing justice to variations in these, and yet to their general uniformity. This puts the intelligent enquirer in a position to appreciate the meaning of modern criticism upon the 'authenticity' of sacred writings.

THE LITERATURE OF CHRISTIAN SCIENCE.

MRS. EDDY.

Science and Health, with Key to the Scriptures, by Mrs. Mary Baker Glover Eddy, of Boston, Mass. Price \$3. (Postage 18 cts.)

This book is the only one recognized as an 'authority.' People who like it say there is no other to compare with it; that it has a power in it which carries healing to them, mind and body; that it is rarely liked on a first attempt to read it, and only yields its full treasure to one who studies it for years. To estimate this high praise correctly, it is only fair to say that other books win the same from their readers. People who dislike Mrs. Eddy's book not only get nothing out of it, but feel repelled from the whole subject, until some more palatable presentation of it comes before them.

Even many of its admirers admit its literary style to be prolix and discursive, and its contents ill arranged. Scholars, or even moderately well-read persons, are repelled by its ignoring all historical perspective—calling ideas 'discoveries' which have always, or for a long while been the common property of the human race—its unfriendly tone to many branches of human Education, and its air of being the only book in the world (except the Bible). People who buy it in the hope

of learning from it how to proceed in the practice of Christian Science, are disappointed to find that it seems written with the express intention of withholding practical instruction, thus compelling attendance at the class of some teacher.

Those who follow Mrs. Eddy have strict injunctions to admit no book but hers as an 'authority,' nor any person as a fellow-laborer save one who has studied Christian Science in Mrs. Eddy's own class. Her charges for her various courses are:—Primary class, 12 lessons, 300 dollars; Normal class, 6 lessons, 200 dollars; Obstetrics, 6 lessons, 200 dollars; Theology, 6 lessons, 200 dollars. It is evidently impossible for most people to pay such prices; many do not think it right to do so.

Experience shows that Mrs. Eddy's personal pupils have no monopoly of success, immunity from failure, or from the ordinary failings of humanity. It were therefore greatly to be wished that no such claims had been advanced either by them or on their behalf, nor any position taken up which renders it impossible for an observer to give such a description of the work and workers in Christian Science as might be expected from the perusal of Mrs. Eddy's book.

W. F. EVANS.

Second only in prominence to Mrs. Eddy, in the minds of those Americans who work on the lines of Christian Science, come the works of W. F. Evans (all published by Carter & Co., Beacon Street, Boston, U.S.A., price \$1.50 per volume); and in England these are the chief books which so far have attracted attention. They are entirely repudiated by the strict followers of Mrs. Eddy.

"*Primitive Mind-Cure*" has been republished in England as "*Healing by Faith*."

"*Esoteric Christianity and Mental Therapeutics*" are ever popular.

"*The Divine Law of Cure*" and "*Mental Medicine*," \$1.25; "*Soul and Body*," \$1, are good.

DEWEY.

Christian Theosophy, by J. H. Dewey, M.D. (The Author, Buffalo, N. Y. Price \$2. Postage 10 cts. 1888.)

This book gives a beautiful account of what the development of man's powers ought to be, if the words of Christ be strictly adhered to. Dr. Dewey shows that it would be the opening of the Seventh principle in man, that of pure Spirit; to this the words relate, "Seek ye first the kingdom of God and His righteousness, and all the rest shall be added unto you,"—meaning that all the perceptions of the sixth sense (by which the marvels of 'occultism' are performed) are given to the man or woman, who, not seeking them, desires to serve God and Man for Love's sake; healing power is almost sure to be one of the 'gifts' thereby bestowed. The book is written in a humble, impersonal spirit, and has also much information about practical healing.

HAND BOOK TO GENERAL ENQUIRY.

The Mystery of the Ages contained in the Secret Doctrine of all Religions. By Lady Caithness. 1887. (Of Lily Publishing House, Chicago, Ill. Price \$3. Postage 18 cts.)

Among its chapters on Theosophy are—(i.) The Secret of Mythology. (ii.) Brahmins, Magi and Druids. (iii.) Hermetic Theosophy.

(iv.) Egyptian and Christian Gnosticism. (v.) Oriental Theosophy. (vi.) Buddhist (Esoteric Buddhism), Chinese Theosophy. (vii.) Pagan (ancient Romans). (viii.) Semitic (Kabbala and the Hebrews). (ix.) The Sufis and Mohammedans. (x.) Christian Theosophy—the Theosophy of Christ. (xi.) Theosophic Interpretation of the Bible (the Fathers; the Mystics). (xii.) Cycles and Revelation. Soul. Infinity. The Path. The End.

The quotations from authors discussed render this book very valuable; and though not perfect, it is written in such a kindly, liberal spirit as makes it the most suitable for us to suggest for reference. The reader who feels inclined to one branch of enquiry or another indicated therein, can procure some of the books it mentions. We give further particulars of a few.

ORIENTAL.

THE BHAGAVAD GITA, *or The Lord's Lay, with commentary and notes, as well as references to the Christian Scriptures, translated from the Sanskrit for those in search of Spiritual light* by MOHINI M. CHATTERJI, M.A. (London: Trübner & Co. Price \$2. Postage 15 cts.)

The Bhagavad Gita is called *The Lord's Lay* because it is written in verses. It is a discussion between Arjuna, a noble warrior, and Krishna, or the Divine teacher, on the value of life and on its duties. It is indeed a wonderful book, and while quite readable on a first effort, becomes more precious the longer it is known. It is one of those books which prove the universality of all truth.

In vain have ignorant people in all religions declared the only truth was comprised in their faith. The day has long been approaching and has now come, when it is possible to become acquainted with the truths known to every nation under Heaven. We thus see, through the printing press, what many prophets and righteous men desired to see and hear.

Any one who has been accustomed hitherto to think of the Bible as the first and only book, and Christ's as the only teaching of its kind ever given to man, should consider in a friendly, kind spirit what we now suggest: viz., "Are you sure that when you thus estimate Christ your first thought of His work is great enough? Perhaps it was vaster than has ever been glimpsed, even by those who think they do Him most reverence." Whatever be your view of the relation of Christ to the world, there are, you must admit, truths which Man, as a Spiritual being, must always have been allowed to know, able to know, obliged to know. Some of these we now quote from *The Lord's Lay* (chap. xii.).

A few words on the life of the editor will interest our readers.

Mr. Mohini is a cultivated young Brahman gentleman who came from India to England in 1884, to forward the interest of the Theosophical Society, which had been founded at New York in 1875. The London Branch was rather astonishing the more intelligent part of its English public by a tendency, if not a determination, to promote the study of Theosophy as known to and taught by certain schools in India, and to ignore or give but a secondary place to Hermetic scholars, Christian Theosophists and Mystics, both European and American.

It was entirely as the representative of this Indian lore that Mr Mohini came to Europe; but as he stayed on, and learned to know the highest English and American types of men and women, he found them 'wise.' Perhaps he could hardly comprehend, at first, how this could be. Now it was one deep truth and now another, which they asserted they had learned from the Bible. His sympathy became so marked that a rumor arose of his having joined a Christian Church and returning to India to spread its tenets. This report arose through persons who, because they did not really understand either religion, argued that of Christianity and Brahmanism, one must be all right and the other all wrong. Mr. Mohini has been wintering in Rome where he assured* a lady who was interested in Christian Science that he, too, regarded it with the profoundest interest, and as a movement of immense significance.

His real attitude of mind is expressed by his most beautiful notes on *The Lord's Lay*, a book he has been accustomed to regard as sacred all his life. (From the Preface, by Mohini Chatterji, dated Boston, U.S.A., July 20, 1887.)

"In the following pages an attempt is made to present to the English-speaking people the pearl of price from the ocean of Brahmanical Scriptures . . . The word of God as given to the people of India in the earliest time and preserved in all the Scriptures of the Brahmans, is to be found in the colloquy between the blessed Krishna and Arjuna." ('The colloquy' is this book itself, *The Lord's Lay*.) "According to the sacred chronicles, Krishna lived 125 years, and departed from the world in the year 3001, B.C. . . In the Bhagavad Gita, consisting of 770 verses, the principal topic is the Being of God . . . The Brahmanical Scriptures are of one accord in teaching that when the heart is purified, God is seen. Jesus Christ declares 'Blessed are the pure in heart, for they shall see God.' The Brahmanical sages have taught with great emphasis, that the easiest road to perfect purity is love of God and love of His creatures. Does Christianity teach anything else? The knowledge of Truth carries with itself an increased responsibility. The man who sees the wonderful working of the Spirit of God among the nations of the earth, bringing each people to God, by ways unknown to others, is thereby charged with a duty. To him, with terrible precision, applies the warning given by Gamaliel to the Pharisees: 'Take heed to yourselves what ye intend to do . . . lest ye be found to fight even against God.' (Acts v. 35-39.) If he be a Brahman, let him reflect, when opposing the religion of Jesus, what it is that he fights. The truths of Christianity are the same as those upon which his own salvation depends. How can he be a lover of Truth, which is God, if he knows not his beloved under such a guise? And if he does penetrate behind the veil—which should tend only to increase the ardour of his love—he cannot hate those who, in obedience to the same Truth, are preaching the Gospel of Christ to all nations. Indeed, he ought to rejoice at his brother's devotion to the selfsame God, and see that he is rendering service to God by helping others to carry out the behests given to them by the Divine Master. If, on the other hand, he be a Christian, let him remember that, while he is commanded to preach

* This lady told me of her conversation with him. She had known him during his whole stay in Europe. She has been in my class as a student of Christian Science.

repentance and remission of sins in the name of the Saviour Jesus, he is also warned against the 'teaching for doctrines the commandments of men.' (Matt. xv. 9.) Considerations such as these have led to the present work, which is a kind of votive offering. It only remains earnestly to pray to the merciful Father of Humanity to remove from all races of men every unbrotherly feeling in the sacred name of Religion, which is but one."

EDWIN ARNOLD.

The Light of Asia. (Trübner, London. American Edition, \$1.00, cloth; 25 cents, paper. Postage 5 cts.)

By this poem, so beautiful, graphic, and pictorial, Sir Edwin Arnold has done more to make ordinary people know what Buddha was and did than any biography of him has done; this is due to the deep sympathy Arnold feels for the life and work of Buddha. Almost all readers in the civilized world have read *The Light of Asia*, since it was published in 1879. Arnold's "*Pearls of the Faith*" (price, \$1.00), are poems giving gems of religious (Moslem) thought from the far East. His writing is not suited to uncultivated people, and is by no means sure to comfort even those fit to understand it. It always needs the 'compensating balance' of practical work done in that hopeful spirit which many of us have learnt to associate exclusively with Christianity. Many people like Arnold's pamphlet, "Death and Afterwards," recently published.

HERMETIC.

The Perfect Way; or, the Finding of Christ. (Field & Tuer, London. American Reprint. Esoteric Pub. Co., Boston. \$2.00. Postage, 15 cents.)

The chapter most likely to strike students of Christian Science as useful for their purpose, is Lecture V., on the Nature and Constitution of the Ego. This is now republished separately, by Scribner, New York, price 25 cts., with its Appendices, in accordance with Dr. Kingsford's wish that the whole book should be thus placed gradually within everyone's reach.

The Perfect Way is a remarkable book. It came out in 1881. A new cycle of the world began then; and this its writers knew and commemorated most worthily. The authorship of the book was a profound secret in England for a long time, and was only publicly announced in this new and enlarged edition. Mr. Maitland was a prominent literary man in London, even in 1868, when he published *The Pilgrim and the Shrine*, soon followed by *Higher Law*; both were novels giving very strong views of woman's position. Dr. Anna Kingsford was the wife of an English clergyman, and took her degree in medicine chiefly in order to be able to oppose the doctors on their own ground about vivisection, or the making experiments on living animals; the public are, of course, told that valuable discoveries are made in this way; but not only is this not true, but many vivisectors openly disclaim such an aim. Into this field of modern torture Dr. Kingsford went to battle, and splendidly has she fought there. Side by side with this, her seership developed; and in this department most of her work has been done in conjunction with Mr. Maitland, a relative.

The effect of their joint writing is that the reader realizes how much, how very much there is to know; and at times it seems within actual

grasp. The language alone would almost suffice to achieve this result, so exquisite and so musical is it.

The Perfect Way tells you how to develop your inner life so as to find the Christ within you, and to become what Christ was. It does not explain or hint how He healed or hold up healing, except as something an 'adept' can do. It inculcates the greatest caution about progress with Spiritual gifts, and regards these as very rare; yet it presents Christ as the Great Ideal, and that to realize it is possible to us all, if we will follow in His footsteps. To cultured people who have never read any story of the inner life, who can no more imagine it than a mole could imagine a bird, the book may give a lift into the hidden and higher realm, which is, nevertheless, no higher than our daily path, and no more hidden than the sun.

To simple, unlearned people, who are not fond of mythologies, ancient gods, ceremonies, hymns, mysteries, and secret signs for sacred worship, the book will seem depressing; they thought that to love and serve Christ was enough, without having to be so learned about it. They should not thus mix impatience with their gratitude for the simplicity of service required of those who would 'know.' The book aims to show that all manner of ancient things were but attempts to get nearer the All-life. Where we differ from it is in its presenting Christ as merely one among all 'the Christs' of the world. This is the seeming strong point of *The Perfect Way*; it seems so plain, after reading it, that we are all made up alike, and that the great religious leaders of the world are only those who attain to such sublime and splendid revelation of the Divine as we all may and must, ere we, too, can 'sit down at the right hand of God.'

That we have to 'evolve,' to prove ourselves positive souls instead of negative; that we have a process to accomplish for ourselves, call it by what symbol we please, we are all ready to grant; and also that, in the accomplishing, Christ is in some way our example. But was not Christ different from us in some unexplained way? How hotly this has been disputed; and how inadequate is every method of getting to know, save that of 'following in His footsteps.' The people who have done this have, in all ages, been the only people with an opinion worth having.

The Unitarians love to think of Christ as only the best man who ever lived; and they mean by 'man' the ethical, moral, intellectual human being; they do not include the occult life, the Spiritual life, the life by which Christ healed the sick, and walked on the water, and fed the five thousand, and told the woman of Samaria she had had five husbands.

The Perfect Way includes all this in its idea of the 'man' Christ, and thus holds up to us a far more adequate, satisfying notion of our own being and its possibilities than the Unitarians do.

The Swedenborgians hold up Christ to us as so entirely unique that there seems no invitation to imitate. However we may wonder, adore and benefit by the splendor of Swedenborg's 'The Lord,' it is never as an ensample that we are led into regarding Him; in vain are we bidden or invited to do so.

When the Unitarians describe 'the man Christ Jesus,' we feel limited.

When the Swedenborgians describe 'the Lord' we feel mystified, yet aware there are high and holy things to be known, whether or no we are being told them quite exactly.

When *The Perfect Way* describes 'the Christs' we feel that it takes away with one hand as much as it gives with the other; for in some way, it fails of offering to all salvation full and free.

When we have worked a while in Christian Science, we are able to feel all this out for ourselves. And why is this? Because whoever begins to work with as much of a clue to the life of Christ as Christian Science does give, has to enter within the radiation of Christ's personal Life; is sure to enter; could not succeed save by thus entering; and, having thus felt it, knows its special quality as we know a friend's heart.

The Perfect Way is written by illuminated intellect; its whole aim is to purify and ennoble; it yearns toward Spirit. Let no one undervalue the book or criticise its pages harshly. The heavy, material mind should breathe its very name—'The Perfect Way; or, the Finding of Christ'—with reverence. But still more reverence is due to the Presence of Christ, which is constant, and to the evidence of its being realized by faithful hearts in healed bodies and minds.

Christ's Life was unique. He put the world's Spiritual life upon a new basis, or we can say He revealed its true basis. This is so wonderful that the only way to know it, is to have your own life on that very basis. Every soul may do this. If you can understand *The Perfect Way*, it will do you good; if you cannot, abide in the path you have found; and in either case, your gratitude for the real Way and the actual Presence will be increased a thousand fold.

THE LATE DR. ANNA BONUS KINGSFORD.

(One of the authors of "The Perfect Way, or the Finding of Christ.")

So many know 'The Perfect Way,' that they will wish to have some further account of Dr. Kingsford's life. (*From the biographical account written by my friend, Miss E. Edith Walker, who was her last visitor, four days before her death.*)

"February 22nd, 1888, brought with it a sad loss to literary and other circles in the death of Dr. Anna Kingsford.

"Her husband, the Rev. Algernon Kingsford, is vicar of Atcham, near Shrewsbury, where her remains repose. She leaves also a daughter. The very damp climate of Atcham so aggravated her distressing sufferings from asthma that life in the country was only possible to her for a brief season in the year, during fine weather, and when her many earnest labors for the world permitted. Her state of health during the whole last year of her life was a terribly suffering one, though borne with great fortitude.

"Her presence had a very magnetic power on those who came into contact with her, giving a combination of strength and sweetness, a sense of justice and mercy, that were very powerful in their combined effect upon others.

"In the year 1880 she took her medical degree in Paris, after six years of scientific study, pursued amid much suffering from delicate health that would have daunted others of less firm purpose—her two chief motives being to investigate the theory of vegetarianism, as to its being the diet most suited to man—and to combat the cruelties of vivisection—by the acquirement of special scientific knowledge enabling her to judge more impartially of these questions.

"On the first subject she published a valuable manual called 'The Perfect Way in Diet,' which contains an excellent analysis of the subject, wherein she contends that man is intended to be frugivorous from his anatomical formation: that ethnography, allowing for difference of race, shows the advantages are all on the side of the vegetarians; that it is incorrect to say flesh contains more strength-giving elements than vegetarian diet, though it is well to combine

this with the products of living animals, such as eggs, milk, butter, and cheese. This places Mrs. Kingsford in the ranks of the 'akreophagists' rather than of the extreme vegetarian party, who object even to the above foods.

"She, herself, most consistently followed out these ideas from the age of twenty-two; and though threatened many years ago with the development of hereditary phthisis, and advised to live on 'nutritious beef steaks and strong old port wine to save her life,' she chose instead 'oatmeal porridge and fruit, and pure water!' This resulted in a great increase of vitality, and many years of valuable life in all her freshness and beauty; a singular capacity for hard study, and endurance of much mental fatigue, so that in her last illness, one of the chief Paris doctors frankly allowed it was owing to her diet that inflammatory action and tubercular consumption had been long kept in abeyance, so as quite to amaze him.

"But still dearer to her heart than her crusade against the slaughter of animals for food, was the saving of them from torture for science—not only on the ethical ground of cruelty, but on that of the useless and misleading character of all such methods of experimentation, which she fully believed led to false conclusions and serious injury to mankind. After the Government inquiry regarding vivisection, in 1876 (when the Blue Book gave terrible particulars of cold-blooded cruelty in those who practiced it),—which only resulted in a very partial measure of protection for the helpless victims of the scientists, by an Act perfectly easy to evade, and under a wholly inadequate system of inspection,—Dr. A. Kingsford commenced an energetic campaign of lectures both in England and abroad, publishing many able pamphlets and articles on the subject, and founding Anti-Vivisection Societies at Geneva and Lausanne, in 1883, after a course of addresses there.

"She ably showed, in the *Nineteenth Century* and elsewhere, how an animal is not a machine like a watch, that can be experimentally taken to pieces, but that every derangement of the nervous system brings on complicated results, leading to utterly false conclusions, through affections of the sympathetic nervous ganglia; whilst there are such vital differences between animals and human beings in the action of the nervous system (as is even granted by Sir Morell Mackenzie), in the effects of poisons, etc., that no reliable argument can be deduced from experiments on the former. Her able work, 'Roi ou Tyran,' dedicated to Victor Hugó (in answer to Richet's paper in the 'Revue des Deux Mondes') excited great attention from its powerful analysis of the vivisectors' claims, methods, failures, and false assertions, involving the annual sacrifice and torture of over 40,000 dogs, besides unnumbered other animals.

"Mrs. Kingsford strongly combated Pasteur's claims, showing the serious dangers, cruelty, and loathsome character of his inoculations, which have even resulted in the formation of a new disease, called in Paris '*rage de laboratoire*,' being accompanied with paralytic symptoms, this being recently confirmed by Dr. Lutaud, editor of the *Paris Medical Journal*, who asserts that the percentage of deaths from hydrophobia has considerably increased since Pasteur's treatment! Dr. A. Kingsford called public attention to the really effectual 'Buisson' method of treating hydrophobia by special vapour baths, discovered by a French doctor over 100 years ago, and practiced by him with great success after the worst symptoms had set in, which Pasteur professes himself unable to touch. This valuable system is carried out at Mr. Metcalfe's Paddington Baths, and other English centres.

"As Mrs. Kingsford felt that cruelty was one of the deadliest sins which could stain humanity, she consistently warred against it to the last, devoting strength, time, money, and effort, in the face of great personal suffering, to her noble crusade against it. From the same motive, she would never wear either furs, or feathers (if involving cruelty), and yet solved the problem of being always most gracefully dressed.

"Of philosophy, too, Mrs. Kingsford was a most gifted exponent, and some of her friends loved to trace in her a likeness to the beautiful 'Hypatia,' of Neo-platonic days in Alexandria. She founded the 'Hermetic Society,' in 1884,

for the study of the most ancient wisdom of all nations—Greek, Oriental, and Egyptian, as taught by Hermes Trismegistus; the underlying meaning of ancient myths in their bearing upon the religions of the world, etc. Her belief as to these she has set forth in 'The Perfect Way,' a wonderfully original work published in 1881, in collaboration with Mr. Edward Maitland, dealing much with religious metaphysics. Learned and courageous in all that she held as truth, her philosophy belongs very markedly to modern evolutionist ideas, and greatly privileged were those who listened to her musical voice setting forth many a high, ennobling thesis, as President of the Hermetic Society.

"The advancement of women in the higher education and all else, had her strong sympathies; and few men would hesitate to confess her great intellectual gifts, whilst many of literary repute delighted in the privilege of converse with her.

"We can only trust some may be found to draw inspiration from her noble purposes, and to follow them as unflinchingly as did Anna Kingsford."

E. E. W.

Light for March 17, 1888, gave Mr. Edward Maitland's description of the way in which he and Mrs. Kingsford were led into the realm of Intuition and so to write 'The Perfect Way.' Those who read that book and his testimony, with Understanding, will admit that it shows how communication with all that the soul has ever known is possible to it. These questions of course remain, and apply in the case of every seer equally:—

(1.) Were the knowledges presented during any long education of many lives, true knowledges?

(2.) Did the soul rightly apprehend them when so presented for its instruction?

(3.) Has any revival of these knowledges been correctly accomplished?

These are not matters upon which anyone can pronounce an opinion without possessing the same quality of soul as gave us 'The Perfect Way.' But it may be safely said, that in *The Unseen* as in *The Seen*, there are many realms, and that it is even possible to bring great treasures thence, and yet not always penetrate to the Heart of Things. Every great seer tells us something; no one has told us all; but it is impossible to over-estimate the value of such work when done by two people so absolutely free from personal aims as those who gave us 'The Perfect Way.'

ECCLESIASTICAL.

RIVINGTONS' SERIES (Waterloo Place, London, S. W.).

These reprints of St. Augustine, St. Francis de Sales (1567-1622). Laurence Scupoli (1530-1610), etc. (\$2.00 each), should be regarded as testimony from one particular sort of mind that the operations of the Holy Spirit are ever the same in man. Mrs. Sidney Lear's biographies (Pascal, Fénelon, etc., \$1.25 to \$2.00 each) charm many readers already, and would charm more, could they only see that the Spirit yearns to work in them as in the 'holy men and women' whose lives they marvel at. If you only marvel, you partly undo the work of the one you marvel at. The life was lived to help you to live also. Give it the fruit of its labor; let your favorite 'saint' "see of the travail of his soul and be satisfied."

MYSTICAL, RELIGIOUS THOUGHT.

THEOLOGIA GERMANICA.

To be had for 75c., of McCalla, Arch Street, Philadelphia, U. S. A. This little book was republished about 1859, translated by Miss

Winkworth, with a preface by the Rev. Charles Kingsley, who says that during the time preceding the Reformation it was eagerly read because containing the truths of the Bible, 'a proscribed book to the masses. Luther loved the *Theologia Germanica*. It was written about A. D. 1400 by an anonymous knight. Many people know it from Prof. Max Müller's beautiful little story 'Deutsche Liebe,' published in English as 'German Love.' The *Theologia Germanica* has long been a favorite devotional book among people who 'cannot see what it has to do with healing the sick;' because, keeping soul and body in water-tight compartments, they have never grasped the thought that all sickness is of the soul.

PARACELSUS.

The Life of Paracelsus. By Franz Hartmann, M.D. (Redway, London, 1887. \$3.00. Postage 15 cents).

This beautiful biography of a man whose striking career has never been forgotten, will, more than any other single volume, help those readers whose development on beginning to progress in 'Understanding,' inclines them rather to perceiving the phenomena of the Kosmos than the interior life of the Soul, on which, however, the same great, ennobling general statements are made by Paracelsus, the Swiss doctor (1493-1541), as by the Bhagavad Gita, or the Hermetic doctrine expounded in The Perfect Way, or in the Christian Mystics, or the New Testament itself.

GIORDANO BRUNO.

He was born at Nola, near Naples, 1548, and burnt alive at Rome, 1600. He came to England 1583. He was a mystic on the lines laid down by Pythagoras. For some of his views and a biography, see 'The Heroic Enthusiasts,' an ethical poem, translated by Mrs. L. Williams. (Redway, 1887. Price \$1.60. Postage 10 cents.)

JACOB BEHME.

BÖHME'S WORKS. *The Epistles.* (D. Bryce, Glasgow. 1886. Price, \$2.00. Postage 10 cents.)

This is the first and so far the only installment of a promised complete reprint of Böhme. All his other works can only be procured second-hand, occasionally, and at high prices. The original quarto edition, 1764, edited by William Law, costs about \$50.00. Its illustrations are hardly likely to be reproduced, as no public of general readers would pay the necessary price.

The greatest living authority on Böhme is Mrs. A. J. Penny, whose valuable letters occasionally appear in *Light*, a liberal-minded, honest paper, dealing ably with occult and mystical subjects (16 Craven St., Charing Cross, London, \$3.00 a year, post free.)

Jacob Böhme (1575-1624) writes not only on the inner life of the Soul, but on the Kosmos, the origin of all things past, and the procession of all things to come.

Bishop Martensen's (Danish) careful work on Böhme is unattractive to a mystic, because seemingly written by a reverent mind devoid of interior light. In English as *Jacob Boehme, his life and teach-*

ing, or Studies in Theosophy, by T. Rhys Evans. London: Hodder & Stoughton, 1885. G. W. McCalla, Philadelphia, Pa. Price about \$3.00.

JANE LEADE.

The following biographical facts may be gleaned chiefly from "The Publisher's Address to his Readers" in Jane Leade's *Wars of David*.—

Born 1623, she became able to communicate with the Unseen, and so 'converted' in 1639; felt she was 'pardoned,' 1642; became a widow, 1671; her latest visions are dated May, 1700, after which she soon died.

"The Wars of David" (first published in 1700). \$1.40.

"Revelation of Revelations" (1683). \$2.00.

"The Wonders of God's Creation" (1695). \$1.40.

"The Heavenly Clouds now Breaking" (1681), \$1.40.

All these are published by John Thomson, Glasgow, in cyclostyle manuscript, but nicely bound.

She had read Böhme, and constantly uses words which are peculiar to him. She was a great natural seer. Her predictions are two hundred years out, as to time, for she evidently expected to see that outpouring of healing life in man which is certainly going on in America now, and is possible everywhere. Only one who is a mystic by nature and cultivation could profitably compare Jane Leade with a predecessor like Böhme, a contemporary like George Fox, or a successor like Swedenborg.

MOLINOS.

The Spiritual Guide which Disentangles the Soul, by Michael de Molinos (1627-1696), has been reprinted by G. W. McCalla, Philadelphia, Pa. 1885. Price 75 cents.

Extracts from this work have been published as *Golden Thoughts from Molinos* (price \$1.00.) by John Shorthouse (author of "John Inglesant"), whose prefatory life is full of the charm which admirers of Dr. Shorthouse feel in his writings. People are rarely indifferent to Molinos; they love or hate his tender, deep searching of the Soul. His descriptions of suffering were due to his training, which had emphasized the objective reality and power of evil in ways calculated to repel a cheerful nature, or one holding a cheerful creed.

GUYON.

A Short Method of Prayer (20 cts.), and *Spiritual Torrents*, written 1683 (75 cts.), by Jeanne Marie Bouvière de la Mothe Guyon.

Translated by A. W. Marston. G. W. McCalla, Philadelphia, Pa. Madame Guyon (1648-1717) does not stimulate that form of Spiritual activity on which those who study Christian Science are usually led to concentrate their efforts (healing); but when, thus concentrating, they perceive the facts of soul-growth or evolution, they will find companionship in the records of her inner life.

There is no better life of her than that by Thomas C. Upham (G. W. McCalla, Phila., Pa., 1870, \$3.00), who wrote *Inward Divine Guidance*

(McCalla, Phila., Pa. Price 50 cents). Cowper translated some of Madame Guyon's poems. She was a friend of Fénélon, and they are said to have been clair-audient to each other when separated.

SWEDENBORG.

Emmanuel Swedenborg (1688-1772) is such a voluminous writer, that any one who wishes to study him should consult some learned Swedenborgian as to which books to select. The publications of the Swedenborgian Society, founded 1810 (Charlotte Street, Bloomsbury, London, W. C.,) are very extensive. There are many books based on his teachings, or designed to help the enquirer to form some idea of what they are; the intelligent reader will, however, feel their compilers singularly wanting in a living belief that Spiritual gifts (seer-ship, etc.) are to be looked for as normal in perfected humanity, or even in men and women progressing in Spiritual truth. (Barrett's Handy Edition of Swedenborg, in 12 small volumes, 50 cts. each, is published by Claxton & Co., Phila., Pa.)

This objection applies also to Vaughan's *Hours with the Mystics*, first published by Pickering about 1856, and recently republished in 2 vols. by John Slark. Price \$5.00. Postage 20 cts.

It is only useful as a dictionary or hand-book to the field of mystical thought, and in every other capacity, merely serves to keep up the usual imperfect notions about the Life of the Soul, and the Spiritual movement of the world.

THE PRESENT CENTURY.

FRÖBEL.

Friedrich Fröbel (1782-1852) has given us education on a basis at once Spiritual, natural, and practical. That is to say his devices for occupying and teaching children are consonant with every law of natural, intellectual, and Spiritual life. His 'Education of Man,' (*Menschen Erziehung*) (translated by W. N. Hailmann, \$1.50), gives this philosophy (the German style is rather tiresome), but it is more acceptably presented in his *Mutter und Kose lieder* (in English as *Mother's Songs, Games, and Stories*, by Frances and Emily Lord, \$3.00; both to be had of Alice B. Stockham & Co., Chicago, Ill., publishers of *The Kindergarten*, \$2.00 yearly), an admirable magazine devoted to child-life. Goethe shows us in *Wilhelm Meister* how the father only understands the world around when he tries to see it with the eyes of his little son, Felix. Many a person will see the truths of Spiritual life more readily in Fröbel's writing to mothers than in any more abstract, or so-called religious wording.

WAGNER.

Richard Wagner (1813-1883) is a profound mystic, and the words alone of his marvelous dramas will repay the closest study. Those who find their way into his music often learn the whole of the higher Spiritual life through it; his *Parsifal* is unsurpassed in its mystic power. (For cheap editions of some of his works, see Novello's list, Berners Street, London, W. Prices \$1.00 and upwards. Others cost \$4.00 to \$6.00).

Mr. Aston Ellis's beautiful pamphlets, 'Wagner as Mystic,' etc. (to be had of George Redway), will help many into a companionship with Wagner which will yield amazement and delight.

TOLSTOI.

Count Leo Tolstoi, born in Russia, 1829, is still living in Moscow with his wife and family, and writing as freely as the oppressive laws of Russia will permit. His most popular novel was 'Anna Karenina,' describing the fashionable society he knew so well, with its weariness and hopelessness. Suddenly his views underwent a complete change. When about fifty years of age, it dawned upon him that the peasants he had always looked down upon, had a faith, and were not weary. To this faith Count Tolstoi turned, at first by resuming his devotion to the Russian Church, as the expression of the faith and calm possessed by the contented and simple millions around him; but presently, finding the church authorized so much of what Christ expressly forbids, he gave all his energy to studying the New Testament only. The interest attaching to Count Leo Tolstoi's writings on Christ is due to the fact that he has found out for himself all that he writes, and risks his life to make others partakers in his simple joy. He says nothing about healing; seems, in fact, unaware of that aspect of Christ's work and example, to which Christian Science workers in America attach most importance; unaware of the occult or mystical meanings of the parables. But Count Tolstoi emphasizes that side of Christ's teaching which strikes him as most important, social improvement and ethical rightness. There is a tendency in some who think they love Christian Science to ignore all except the individual health of body they delight to bring to pass. "These ought ye to have done and not to leave the other undone." (Matt. xxiii. 23.)

My Confession and the Spirit of Christ's Teaching.

My Religion. A companion book to *My Confession*.

What I Believe. Translated from the Russian by Constantine Popoff.
(Each, Cloth, \$1.00. Postage 10 cts.)

"Our personal duty is the setting up of a little Divine kingdom in our breasts; our social duty is the extension of that kingdom."—
FRANCES POWER COBBE

CHAPTER VII.

OUGHT CHRISTIAN SCIENCE WORK EVER TO BE PAID FOR?

"The God-elected physician will be accompanied by many signs and wonders for the schools; and whilst he uses his gifts for the alleviation of his neighbour's suffering, he will refer the glory of his cures to God. Pity is his guide. His heart will be Truth and his knowledge Understanding. Love will be his sister, and the truth of the Lord will enlighten his path. He will call upon the grace of God, and the desire of gain shall not possess him, for the Lord is rich and a free giver, and pays back an hundred fold with a heaped-up measure. He will make fruitful his work, and his hand shall be clothed in blessings. From his mouth shall flow comfort, and his voice shall be as a trumpet, at the sound of which, disease shall vanish."—VAN HELMONT (born at Brussels, 1577), "The True Physician" (quoted by Dr. Dewey.)

MONTH after month of work leaves the question as unsettled as ever. That is to say, some are clear that it ought to be paid for, and some that it ought not; while others waver. Thus we say the question is unsettled. If you are in the mood when every case you take up is rapidly healed; when every word you utter opens up the whole beautiful truth to the one who hears you or to the class you are teaching; if the people to whom you excuse fees are grateful and recover from their sickness (as patients), or go spreading the truth (as your students), then the feeling comes that money is nothing compared to the joy of it all.

Nearly all beginners go through the stage of thinking "it is perfectly shocking to take pay for doing Christ's work." A probable next stage is that of finding it runs away with money in small journeys beyond what a slender purse can afford; next, that the work is not quickly done, but is likely to eat up the best part of every day for weeks, with but slow results, if any; therefore the element of pay becomes as appropriate as it is with any kind of downright, hard work; next, that patients or students who do not pay you for your trouble, are often very unsatisfactory. Perhaps the cases who come to be healed, hinder their own progress in every possible way; they go about saying they suppose they need not trouble to hurry, because it costs them nothing; they waste your time by making appoint-

ments to come, which they break recklessly ; they spend money on medicines, which they take secretly, until you find it out accidentally ; and on your telling them they must choose between you and the medicine bottles, they are impertinent, and defame you all over the neighbourhood, asserting they have paid you largely already, and have got no good. Or, as pupils in a class, they will come late and leave early, permitting every little passing engagement to interfere with your lecture hour, and then will go about saying "there is nothing in it and they cannot heal one particle;" and they taunt you by saying that you cannot possibly mind, if you are doing it all for Christ, as you say you are.

A student who pays for a ticket to attend a course of lectures on Christian Science, is likely to come regularly ; and this regularity is absolutely necessary. If paying a fee is the only way to make people attend regularly and punctually, they must be made to pay a fee ; for unless they come and give up their minds and hearts to the matter in hand, day after day, no teacher at present living is capable of doing for them what any good teacher can, if they do come regularly. This applies to patients also. Far from most teachers and healers rejoicing that this is true, they only wish ' that horrid money question ' did not enter into their lives at all ; they often shrink from taking pay, yet know so well it is unavoidable. Especially do honest people dislike taking pay for treating, when the work is so full of uncertainties, as it still is. If they were sure to cure, they would not feel half so reluctant to take pay. In such a dilemma, they or the patient, or both together, often hit upon ' no cure no pay ' as a brilliant and quite new plan. If they try it, they may find that the patient positively does not get well because she knows she will have to pay that money if she does. She does not resolve this in her conscious, but in her unconscious mind ; nevertheless, there it is, as a block and a difficulty in the way of her recovery. It would seem, therefore, that in this question of taking pay for Christian Science work, we must behave as we would in all other worldly affairs, and do the best we can. If you are terribly perplexed about it, make it a special matter for silent thought ; and by all means, keep expecting light and clear principle about it.

On being asked, most American teachers say, that you ought to ask for teaching or healing in Christian Science whatever is the highest local fee in medicine or science ; while adding that of course you will give as many free

treatments as you please, or even accept services or small gifts in payment.

We are told, wherever we go, that Christ was never paid for healing or teaching. It is true nothing is said about it in the Bible, except that the labourer is worthy of his hire. But our reply is that we do not think that the record of Apostolic doings is exhaustive, or even professes to be.

Another thing is, that while we do say we are moving towards the same goal, and while we do not, and dare not, set any limits as to how long we shall be attaining the same healing power as Christ, we have not got it yet, and, for the present, all we pretend to give is honest labour in healing and teaching.

Now, we do not know how the Apostles or followers of Christ lived; whether they really made a livelihood by fishing or some other occupation; or whether, by Eastern custom, they had a traveller's welcome as they wandered; or whether they took voluntary gifts. Even were it clear what they did, we are not sure it would prove what we ought to do.

And one of the things we are sure of is, that the knowledge of what is right to do, springs up perennially in every heart; the well-spring of right feeling is always clear, if we do but so desire, whereas all imitation is unsafe.

A further consideration is, that the public will not behave in Apostolic style at all; will not come and gather by the roadside; will not come to a shabby place, or at inconvenient hours. Nor will the public pardon shabby clothes or inferior surroundings of any kind; that is to say, they will not at the outset; when they have once come and got into it, they forget all about surroundings, and are amazed to find some unroused friend ask captiously, "What sort of people are they who are teaching that Christian Science?" quite forgetting that this was just the sort of question they used to ask themselves.

Far be it from us to criticize human nature for exhibiting all these little traits of character, these signs of confused thought and aim. Surprise at them merely shows a childish ignorance of the world; vexation shows that you have not apprehended what has to be accomplished by the gospel you are teaching.

But, roughly speaking, it seems true that to ask a price so high that only a rich person could pay it, or a poor person who reckoned to get it back again by teaching and

healing, belongs to the old notion that the truth is fit only for the few, and adds the modern error, that price operates as a selective power to winnow them out from the unsuitable who would otherwise gather round. And, on the other hand, to talk about 'the wickedness of taking pay for doing Christ's work,' is to cast a slur on all work, just as there is a style of keeping the Sabbath-day holy which leads to not perceiving how that way makes all the other days unholy. For all days are holy, just as all work is holy, and is our way of showing forth the best truth we know ;—that we are the children of the All-good, the making manifest of which is the only real business we have to accomplish.

The demand for absolutely free treatment has never come from poor persons yet, for they have never been refused it.

While healing and teaching have to be done at such a slow rate that they can be termed 'labour,' perhaps they must be paid for like any other labour, and possibly payment will always be the right thing, as some are inclined to decide. We have no mighty healer and teacher yet, but only an army of conscientious workers ; people are always willing to pay for excellent work.

THE PRICE OF THOUGHT.

"Truth is useful ; truth will do you good ;" will win more listeners than "Truth is beautiful ; truth is true ;" because what we all want is something to do us good ; and if we can obtain this, it would seem as though the doctrine must be true. Beauty is all very well in its way ; nevertheless, our first question is, "Will it be of any good to me ?"

TRUTH IS THE MOST USEFUL THING THERE IS,
and the more you can get, the better off you will be.
Help yourself to as much as you want ; and also bear in mind that

TRUTH HAS NO PRICE ;

no one can possibly charge you anything for it. "Indeed !" you reply, "then what is it I get from any book in exchange for its price ? Is it not truth that I get ?"

Yes, you do get truth, but you have it within you or you could not find it in those pages. What you get for your

money is a friend with whom you can talk Truth over ; a companion, who makes you realize the truth within you so clearly, that you fall into the mistake of fancying the companion actually informed you of the facts or truths you learned. Those who write truth and publish it, do not sell it ; for it cannot be sold ; it cannot be given or transferred by one person to another, because it does not belong to any one.

If we just sat still in our chairs and thought with all our might and main, for a long time every day, we could send out as much truth to the whole world as we now do in print.

"But would Truth reach ME?" you ask. Yes, it would reach you ; and awaken you almost as much as it would if you sat in the same room and heard us talk. "I can hardly believe it ; it seems so wonderful. But, at any rate, I should never know these beautiful thoughts were so near me." Precisely so ; and that is why you like the thought put in print and sent you.

What you pay for is your own liking for a printed statement about truth. You prefer this statement to letting the writer sit still in a chair thinking, without writing down thoughts, printing them and addressing them to you.

"Well, of course, nobody will send you money as a present, merely because you say you sit still in a chair, and think about Truth, and send your thoughts all over the world. I suppose you would do all that thinking, in any case, and be only too glad to do it, as you profess to want to help the world so much ; just as the rest of us would do our thinking, but we should never expect to be paid for it."

That is just my point. You do not pay me for thinking any more than you pay me for Truth. You do not hire me to think, and you cannot buy my thoughts. You pay me and my compositor, printers, clerks, office charges, and all the rest, for time and trouble. You want a message of Truth to be sent direct to you at your own home ; such is your will and pleasure. You think this book, or some other, does it as you like it best. You know it must cost money to print this, just as it would any other book ; and you conclude that your share of the cost is fair and just.

Perhaps you have a neighbour who says he or she needs no book, but learns from The Great Silence all that it can tell, wonderful as it is. And perhaps you only half believe what your neighbour says ; especially as no cata-

logue of wonders is forthcoming ; for the wise only converse with the wise. At any rate, you conclude you cannot do without books just yet ; in fact, you walk away, wondering what would become of them, if every one could do without them as well as that odd neighbour of yours.

We will tell you. That day will come, and it will be the gladdest day that ever dawned. Printers will shut up their offices, and shake hands with their employers, who will all be as wise as your odd neighbour. So will every one be whom we shall meet ; and if we travel over all the lands, no one will want our pages ; for "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." (Habakkuk ii. 14.)

The man who wrote those words is quite as likely to have 'seen' that blessed world in the dawn of that blessed day, as any of us who know we are already living in it.

WHY MUST I PAY TO BE HEALED ?

"Well, now, as we seem to be having a friendly chat, would you mind telling me why I have to pay my healer for treating me for my rheumatism ? I daresay it is very stupid of me not to see without so much explanation ; but I really cannot understand why she should not be only too glad to heal me without any pay whatever. I am sure I would not hurt a fly, as it is ; and if I could heal people as she does, I would go about doing it all day long, just as Christ and the Apostles did, and not ask a penny from man, woman or child."

"My dear friend, I look you seriously in the eyes for a moment, and I tell you gently, that if you really were so kindhearted as to do all that in the future, you would be consulting me now as to how much you could coax your healer to accept, and whether there was any little attention you could pay her, which was beyond what mere money can give.

"Oh ! now you think me mean ; and I did hope I could speak to you as a friend."

No, I do not think you meaner than all mortal, ordinary human nature is. It is simply a piece of common experience, and no particular discovery of the Christian Science healers, that people who really are like Christ and the Apostles, always want to pay their way as honest people should.

BE JUST BEFORE YOU ARE GENEROUS.

Be just to the healer who labours to restore your health, before you talk about being so generous with the health her labour has restored to you.

"Well, but God would not charge for healing me, and why should my healer?"

Oh! yes, God's charge is very high; far higher than your healer's.

"Why! what do you mean?"

God is Truth. God demands your whole life; your whole heart; that is to say your whole life, your whole heart must be given to Truth; then you will be well of your rheumatism. God's price is all you are and have; and if you know how to pay this price, you will be well, without needing to employ a healer.

"But if I gave up my whole life and every idea I have got, it would be a great deal more than my healer has done. She is a good little woman, but her faults are quite as plain as any one else's. Then how is it she can heal me?"

Disease is an untrue thing and goes down before the Word of pure Truth whoever speaks it. It is right to say, "Twice two are four," whether you say it, or a forger, or a drunkard. And you would never dream of saying, "He is such a bad man, I am sure twice two cannot be four." Truth is true, whoever speaks it.

So let everybody begin; no matter what be 'his' character, or 'her' faults, or 'their' past history. For the mere declaring pure Truth will make the foulest person pure, and do it so quickly sometimes, that you can hardly believe your eyes; and even feel inclined to say it is 'mere acting.' But if the Truth be in you, no 'mere acting' will deceive you, nor will you do your brother or sister in Truth the injustice of saying an outside part is being played, when a heart has been made new.

"Then do you mean that healing is quite a mechanical thing, just saying some regular words over that are found to do people good? That sounds like old stories of witches and magic. What can there be to pay for in such healing?"

Healing is not done by saying set words over. The healer always speaks pure Truth, and it is that Truth which heals. And often the words are what she has

uttered many a time before. But all this does not concern you, though you are perfectly welcome to know it.

The fact is, there are two main points in this question of yours, about payment for healing. Regarded as labour, time, and trouble, you must pay for healing ; you must be just ; and if you cannot see that first human obligation, you had better think about it till you can ; for till you see that, you will never see deeper and more Spiritual reasons, however carefully I explain them. And, in short, if you still find yourself unable to see why you must pay, I recommend you to pay something and try whether that will make it clear to you. Pay whatever you can ; pay three apples ; or offer to do a little sewing ; or even offer to do a service for a third party, not your healer, if there be nothing you can do for her ; tell her, and she will be as pleased as though it were done for her. Do what I advise, and its meaning will be plain, if my words fail to make it so.

But the two main points are these :

(1.) You must pay, because it is good for you to give some sign that you are friendly to Truth, and not on the side of error. Your rheumatism is a sign of error, or a wrong way of thinking. If you want to know what wrong way, study Christian Science and you will know. But to study it, and live by and for it, is a larger sacrifice of time than you are inclined to give. Very well, then you must make some lesser sacrifice. You must give up what you can. This is a sign of giving up error for Truth, and the sign we now have of ownership is money. If you are willing to give up money for a thing, it is a sign you care about it. It is a sign that you would be only too glad to see error turn and flee ; that you have no interest in petting or sheltering error.

(2.) Your dislike to pay for healing shows you feel that healing belongs to that new time when we shall not need to pay for anything. But while the system of paying each other exists at all, healers must be paid like other labourers.

When all people are able to do all things, no one will pay another. If I could fly to the top of that tree and get an orange, why should I pay you to climb it ? I should not pay you. Why, then, would you go ? To give me pleasure ; to make the orange taste all the sweeter for the kind service you rendered me, the love of pleasing you displayed, the graceful intimation that you are my friend and will be only too glad to find you possess some special

power which might give me pleasure. Perhaps you sing, and have discovered new treasures in sound, while I have discovered equally new wonders in colour, and can show you sights you had not seen. Not that you could not discover these sights, or that I could not discover those sounds, but that following out our joy and inclinations, we had selected these from the Infinite; no Error hinders either of us from entering into the Infinite.

Let us put the case of you and your healer in a slightly different way.

Let us suppose that your healer has attained to such wonderful knowledge that she knows what it means to feed on heavenly food; knows the secret by which the clothes of the children of Israel lasted for forty years in the desert; needs no shelter from cold or heat; no railway to travel on, when she wants to visit those dear to her; no telegraph, when she wants to communicate business or pleasure, or has to be communicated with. Let us suppose that she can even build a house without paying anybody to help her, and that all she had to do was to buy the bit of land it stands on. Let us even suppose this was given to her. Thus she is perfectly independent of any payment you give her; and, in fact, would not know what to do with money. Suppose she is free from all error and can heal instantaneously; her mere presence heals; people come from miles off to enter into her presence; all who dwell near her are well. She is a fountain of health to all, and she cannot help being so. She positively cannot help curing you, if you go near her. What do you owe for your cure?

"I should only have the trouble of going to her."

Supposing she could cure you, if you did but think of her a thousand miles off, what then?

"I might as well think of God, then, while I was about it."

Well; and what sort of thoughts would you have to think of God to bring you healing?

"I am sure I do not know. People seem to be quite as ill who think about God as those who do not."

Do you not suppose that wonderful healer we have described ever thinks about God?

"Oh, yes, I dare say she does."

What sort of thoughts would you expect to think of her that would heal you a thousand miles from her?

"I should think her power was so great that I should get well, if I only thought about her and wished to be well."

And would you expect to get that benefit, and then go on with your ordinary life, temper, vexations, dullness, cruelty, intemperance, vice, or whatever you now do or suffer ?

"Yes, what could that matter ? It is my healer who has to be wonderful, not I."

Then you would expect to get good (healing), and not expect to be good or do good (give up errors ?).

"Yes, why not ? I only want to be well ; I do not want to be different from what I am in any other way."

Do you not know that what your healer has to do for you is to change you ? To change you Spiritually ? To make you think differently from the way you actually do think ? To change you from thinking sick thoughts to thinking wholesome ones ? And do you not see that the 'wonderfulness' for which you are so fully prepared to admire her, has to consist in making you think kind, wholesome, generous thoughts about everybody and everything ? And thus you cannot help feeling inclined to abandon your old error, and to give up something, great or small, as a sign of this.

When healing stops short of this Spiritual change, it is liable to 'come undone,' as we say of badly made stitches. All healing by drugs and baths and poultices and bandages was of this uncertain sort, liable to 'come undone,' and so is healing which is mere 'thought transference,' or mere will-power. With none of these does Christian Science deal. What the Christian Science healer aims at as a result, is a Spiritual change in the patient ; and to bring this about, he or she aims to think so purely and clearly, that a glance will suffice to reveal, and a moment suffice to give what the poor patient needs. It would be this Spiritual change and nothing else that would heal you, were you to 'think of some wonderful healer a thousand miles off,' or even, as you suggested, to think about God, the All-Good. When a person is healed, there is but one process which can have taken place, there is but one thing which can have been done to him, whether he did it to himself (healed himself) ; or thought God would heal him (prayed) ; or thought of some wonderful healer ; or employed some wonderful healer. No sooner has this healing taken place, than the wholesome thought occurs : What can I do to show how glad I am ?

SOMETHING I WATCHED HAPPEN.

A boy came to a healer saying : " I am lame with rheumatism ; it has lost me my place in Mr Z's large warehouse, and I know he will never take me in again. I have no money, and unless you heal me, I never shall have ; for my mother will not give me any, though she is well able."

" I will treat you," said Mrs X, " and you can pay me when you get money. And as for Mr Z dismissing you, pray tell me what he could do with a lame boy like you limping round his warehouse? But I will tell you something : He will send for you back directly he hears you are at all fit for work."

" Oh ! I expect that's too good to be true," said the boy.

On the morning of the sixth treatment, while he was being treated, lo ! a messenger in hot haste from Mr Z, who had sent him to follow the lad till found, and request him to come immediately, as the rumour of his recovery had reached the warehouse. The happy boy went off to his work. A week later, an elderly woman came to Mrs X, and said, " I am the mother of that boy. I have liver complaint and cancer ; I employ a doctor who comes daily ; I also pay for some special magnetic treatment ; and it is so expensive altogether, that though I live in a house I own, on land belonging to me, I feel poor, and I want you to treat me free."

Mrs X replied to her : " I did it for your son because he had no money ; and I daresay it is better to let him earn what he owes me for his cure, than for you to pay it for him. But I must say, that as you have come to me because I did heal him—as you have actually had such a proof of Christian Science in your own family—and as you can find money to pay other doctors, you ought to pay me. You are not one to whom I feel inclined to give free treatment."

" Well," came the angry retort, " if it is Christ's work, you ought to do it for nothing." And after more harsh words to that effect, she went away.

What we would fain get such people to understand is, that it is best to take what you can have ; viz. : a pains-taking, hardworking, honest healer, who has cured your son, and pay her for her time and trouble, and not blame her because she is not an instantaneous healer like Christ. Anger and unreasonable refusal to pay will not improve

matters, and meanwhile you have, you say, liver complaint and cancer ; and propose to go on paying for treatment which you admit has done you no good.

"The labourer is worthy of his hire," and healing is very hard work, however blessed it may be. The rapid, startling moments of success do come ; but there are hours and hours of work on 'slow cases ;' and there is always rent running on, furniture wearing out ; food, clothes, and living have to be paid for.

A healer gets to know what rude clamour about Christ's 'free healing' really means ; gets to know the poor, honest boy who will pay when he can ; the honest, foolish blusterer, who gladly pays on seeing benefit, and on watching the healer's serious work ; the stingy nature, whose payment is a positive sign of healing.

Why should Christian Science healers be the last people supposed to understand their own business ?

[NOTE.—Up to date of publication, no pay has been taken by me or any of my fellow-workers in England. It is so doubtful whether receiving any pay for efforts put forth in Christian Science Healing would not bring the risk of prosecution for "obtaining money on false pretences," that it is especially necessary to give the public such full information as will promote Self-healing. Receiving pay for Teaching would not challenge any prosecution, nor would fees be grudged, as the expenditure of time and labour is so plainly evident.]

CHAPTER VIII.

HOME HEALING.

"When God creates the human soul, He communicates to it essential knowledge. The soul is the mirror of the universe, and is in connection with all things. She is lighted by a light from within; but the storms of passion, and the multitude of sensuous impressions, and the distractions of the world, darken this light whose beams are only shed when it burns alone, and all within is in peace and harmony. If we would abstract ourselves from all external influences and follow this light alone, we should find within ourselves true and unerring counsel. In this state of concentration, the soul discriminates between all objects to which its observation is directed. It can unite itself with them—penetrate their properties—and, reaching up to God, through Him attain the most important truths."—VAN HELMONT, born at Brussels, Belgium, 1577 (quoted by Dr Dewey).

CHARACTER AND CONDUCT.

[This chapter relates to Home-life, social ties, and the training of character, as all these appear when looked at in the light of Christian Science. It purposely adapts the language of ordinary 'common sense' teaching, in order that those who, either indifferent to all things Spiritual or unable to feel any Spiritual life in our presentation of the subject, may nevertheless accept some useful hints through the writing.]

THE GIFT OF HEALING.

EVERY good doctor has cheery words for the invalids; the kind heart goes out to them, and their usual greeting is "The mere sight of you makes me feel I shall get well." What is it the good doctor brings, no matter what be the school of treatment?

It is the lifting of fear.

Why do people send for a great and renowned doctor? Because it inspires confidence, that is to say, lifts fear.

But why should this lifting off a human terror be procurable by the rich only, who would seem thus to buy themselves out of fear?

It is a pity to be enslaved by fear; but if money alone is to be what frees us, we do but substitute one tyrant for another. This is why there is often so little comfort in most of the so-called triumphs of progress; they are so little use to the poor, the isolated, the dull. Is not this why people tend to crowd into great cities now-a-days?

They come to have a certain set of chances in life ; and to get these, they have to turn their backs on another set.

People who go to live in large towns, frequently avow that they do so in order to live the life which is best on the whole ; provisions, schools, amusements, society, all seem best in towns. Invalids, especially, often pine for the appliances a large town can afford ; and usually at a cost at which only a wealthy invalid can have them in the country.

How joyful it is to think that no one need be an invalid at all, that most of the sufferers can be quite cured and all of them greatly helped, by Christian Science ; that hardly one among them need absorb the time of another person, in giving the care and attention which real helplessness so justly claims. You who are invalids, need not be helpless ; nor pine to be in a town near good doctors and delicate foods. You who are kind parents, need not move away from the healthy, country life you prefer, in order to have doctors for your injured or frail children. The cruel tax of sickness is not laid upon the human race as you think it is. The knowledge we may so easily learn from the Bible that sickness and suffering have no law, but are only the pictures of wrong thoughts, does indeed make us free. We can live where we like, because we know how to think rightly wherever we are.

Invalids scattered all over the country, do try to heal yourselves ; if you feel too feeble, try to interest some one who loves you, and will study this little book. 'Absent treatments' can be given you. There is no distance for Thought. When you are well, you can learn for yourself how the blessed thought was used for you, and you can then heal some other invalid.

HEALING AT HOME.

We all know what Home Healing must include.

There is baby's tumble off the footstool ; there is Grannie's grumble, which she is always so sorry for afterwards ; there is Bridget's wild temper, which is hard to endure, though she loves us all, and would die for any of the family ; and so on. Deny the fear and temper. Affirm love, trust and harmony. You can do this in general terms for your household, or address yourself to Baby, Grannie or Bridget, speaking in silence, whichever you do. And do not omit to treat yourself for harmony and peace and wisdom. (Use the Affirmations.)

“MOTHER, KISS THE PLACE AND MAKE IT WELL.”

Dear Mother, sweetest, oldest and wisest of doctors, your kiss cures, because it removes fear; and that is the secret of all Healing. “Perfect love casteth out fear, because fear hath torment.” (1 John iv. 18.)

The correct treatment for acute suffering is: Deny Fear. We have expanded that among other treatments; but in case you should be in desperate need, before quite understanding that treatment, we say here that in acute cases or accidents, many a poor sufferer has been helped by the simple assurance, silently given, “you are not afraid; God is your help.” And we tell you this distinctly, because we have so often been told by beginners, “My little boy fell down and bumped his head; and I went all through ‘the argument,’ but it did him no good!” No, kind father or mother; it would not do good; all you needed was to deny fear coolly, and affirm God’s Presence and Help.

Mothers often ask “If my little girl tumbles down and hurts herself badly, do you mean I am not to take her in my arms and soothe her and pet her; but only say in silence ‘you are not hurt or frightened,’ and let her think I do not care whether she is hurt or not?” The principle to be held to is, that your child is really Spirit and cannot suffer. If you hold this steadily in your mind at all times, and not only when she tumbles down, you will find that you have wonderful power to bring about very quickly what you used to bring about very slowly, by cuddling her and talking her out of her fright, and amusing her to take her attention off from the bruises; that is, you will find that your denying pain and fear silently for her is what will help her. And as for your motherly petting, you must do just as you feel inclined. Some mothers and children need it so much more than others do. But it is a very old rule, that the less you accustom children to noticing small falls and bruises, the better for them; and also that the quicker they get over their troubles the better. A little teaching will cause your child to say for herself “I can’t really be hurt, mother; can I?” and you can smile and pat her head, and say, “No, my pet, of course not,” and accompany this with the silent words, “Mary, you have no fear, or pain. You are Spirit, and in the Love of God, you are safe and well.”

Simple directions to deny all fear are just what people

need for everyday life at home; and the faithful use of them will prevent many a long illness or sorrow growing out of some trifling mishap, which was regarded as terrible, and therefore became so. Deny fear and confusion for yourself and the child; affirm the Presence of God's love and wisdom. Then you will be in the best state for being shown what to do next. Remember that the words are not "God is full of love," but "God IS love." When you feel frightened, say, "God is love," if but tremblingly and coldly; say it again, and the trembling and cold will have departed; say it yet a third time, and you will know you are safe. Then your calm mind can judge whether to send for the doctor to set a bone which is really broken, or whether there is no broken bone, but only what Home Healing can best deal with. It is quite a mistake to suppose that a doctor likes to be sent for to attend to trifles. "Oh! these mothers!" the busy, overworked man will ejaculate sometimes, when he has driven five miles in vain.

HOW TO SET TO WORK.

What do you say when you treat?

What do you do when you heal?

How often we are asked these things! Is it possible to set any one to work who has not attended or studied a regular course of teaching? We reply: Yes, there are persons who could be set to work with just such a sketch as we will give. Suppose you have a cold in your head. You may find yourself much better or even cured, by saying to yourself once, or several times in succession, or until you feel a change, as follows: I deny the fact that I have anything the matter with me. I have no fear. (Lay great stress upon this; say it very coolly and calmly; say it several times over, varying the words, if you like.) Sitting in a draught has no power to give anybody a cold. (Here you can assign whatever reason the people round you insist was the cause of your cold.) My head is not heavy; my eyes are not swelled; I am not deaf and stupified. (You can enumerate as many or as few symptoms as you like; but mention them only to deny them; and do not think that the more effort you make to name all of them, the better you are treating yourself. As to the tone in which you mentally deny all the seemings or features of the cold, it should be cool and indifferent; because there is always

some fever in a cold, and the way to treat fever is by calmness. When you have denied the physical features or facts of the cold, you can deny the moral facts or symptoms, or you can mix these denials.) I am not cross or giddy; my head does not ache; no one has vexed me; I have not neglected my work; I am not behind-hand in anything; I can get through all I have to do. I am not afraid my cold is catching, and that the rest of the household will take it from me. I do not think I caught it from anybody, or that there is any power in what I call a 'cold' to make itself felt on one person and then on another. I also deny the power of whatever mistaken thought started this cold. If it was unkindness, I deny that; if it was fear, I deny that; if it was belief in Matter, I deny that; Matter has no power to hand on thoughts, or thoughts in the shape of impressions of suffering like a cold. (When you have Denied long enough, that is, when you have said that those many errors have no power, you will have to Affirm; thus you will say as follows:.) I am calm and happy; I am Spirit; and all the powers of my soul rest me. My soul rests in the All-soul. I am intelligent; my Spirit is fed from the Divine Intelligence. I have no other life than the Divine life. I rest in God. I am at peace. All good thoughts come floating in to me. I have courage, power, truth. I am at peace.

Such is the substance of many a treatment.

Treatment so brief as this in form, might take half an hour to give. Skill in a healer means the result of long experience, whether this has been learned in a healer's practice, or in a human being's daily path. We do not yet know all the reasons for the variations in success, either of self-treatment, or treatment by healers. The substance of every treatment consists in denying the power of error or mistaken thought, indicated, as it is, by the disease or pain; and then in offering good and right Thought; this has to consist in proclaiming the Spiritual life of the sufferer; and it is in the strength and power with which this is done that the healing efficiency of the treatment consists.

The public includes people who say the power of wholesome and sensible Thought to conquer and dissipate disease and trouble has always been known; it is no such wonderful discovery. To this section we say, "Then if you have always known the power of thought, why do you not use it?"

The public also includes a section, who will say that our

sketch of a treatment for a cold is laughable ; for what good can mere thinking do ?

Lastly, the public includes many good hearts, who will take the sketch, fill it in with Spiritual energy, fervour and Understanding, and with it begin a new path of self-mastery and joy.

Good beginning maketh good ending.

Quoth Hending.

(*Old English* "PROVERBS OF HENDING.")

WORDS TO AN INVALID WHO SEEMED MUCH BETTER.

These will suit all very simple, generous, uncalculating people.

We want to send you a word of loving suggestion. It is that you will find you have more power over yourself than any healer can have. And the only sort who can help you at all, is one who is as simple as you are yourself. Directly you feel anybody is rather overwhelming and is much cleverer or more wonderful than you, that person will probably not be able to help you.

What we are now going to say is not true for all persons, by any means ; but we believe you will find it is true for you ; that you will be able to help yourself, if you will say in silence such simple words as these :

Say, "In God, through Christ, the Way, the Truth, and the Life, I have wisdom to help myself. I know this pain is unreal. I fear nothing. The power of all Good is with me." Use Affirmation more than Denial. You should rarely use Denial ; you need to affirm large stores of God's loving Strength for yourself ; and as to fear, say coolly, "It is nothing." While you are treating yourself, keep your own counsel. You may think of the good old verse :

"The hosts of God encamp around
The dwellings of the just ;
Deliverance He affords to all
Who on His succour trust."

When we teach, "There is no evil," we mean "you can conquer the semblance of it ; Good is eternal." We do not mean that anyone can get on without trying to make Good manifest all the time. Directly you stop trying, you become 'negative,' and 'evil' uses you. 'You,' means anybody. Now, take heart, and remember that the words run, "He maketh wise the simple."

WHAT WE HAVE TO DO IN SORROW.

“Wrong we can bury and ban ;
Wrong we can conquer and kill ;
By the grace of God we can ;
For the glory of God we will.”

Only, the way we ‘kill’ Wrong is by denying its motive power ; its power to compel us onwards, from step to step. And the way we ‘bury’ Wrong is by turning our backs upon it, and denying its power to compel us into its own seeming consequences. We do this by Denial ; it is our strong sword to slay and our only tomb for burial.

Thus the consequences of losing some one by death seem as though they must be utter heart-break, and life-break. Yet if we will deny that so it must be, we shall find our gain in not bringing further ill consequences upon us. What are these ? It is when you are fairly ‘mesmerized’ by sorrow, that you can be got hold of by any and every new error you meet, or every old error you usually hold aloof by your bright energy. How often does a new illness seize you in sorrow ! Deny its power, and you will bring your grief within what may be called its natural compass. You can cut off its seeming consequences, and you should.

Here is an example. Mara loses a little daughter. She gives way to grief ; a long train of circumstances follow, making it impossible she should ever have another child.

Hope loses her little daughter. She is just as sorry as anyone can be. But she does not give way to grief. She perhaps says : “There is no space to Spirit, and so my thoughts and my life can still help or hinder my little girl. If she were here, I would not spoil a day of her sweet life by crying, or being stony about anything. I will set her a good example, just as though she were by me, and likely to learn from me, every day.” With thoughts like these and many others, she lifts up her heart. And lo ! Some little spirit hears, and thinks, “That is just the sort of mother I should like to have for my mother.”

By and by, Hope says, “God has sent me another little daughter.”

Mara visits her and wrings her hands. “Tell me, sweet Hope, does it altogether depend upon our being good whether we are blessed or no ?”

“Dear Mara, in the long run, it certainly does ; and meanwhile it is wonderful how many blessings can come, if each of us tries.”

EVE'S CURSE IS REMOVED.

The curse runs, "*In sorrow thou shalt bring forth children.*" (*Genesis* iii. 16.) Sir James Simpson of Edinburgh, gave chloroform to Queen Victoria at the birth of several of the Princes and Princesses (1845-50), and the religious world was shocked at the attempt to evade the curse of Eve.

Presently a theory arose that chloroform did little good, as the birth was hindered by the stupefaction of the unborn child. But the dispute has proved only an academic one, and comparatively unimportant; for how many women have ever heard even the name chloroform?

And so the curse of Eve stands much where it always has done; scarcely felt by women of savage tribes, a mass of utterly unheeded suffering among the backward 'civilized' nations; a constant terror to the women of the most forward nations of the earth, the women who feel most exquisitely about wifedom and motherhood. In backward countries, the suffering of motherhood fits in with the general contempt for women, and it seems appropriate to such 'degraded creatures.' In forward countries, like England and America, the suffering being deliberately stated in *Genesis*, has remained consecrated thereby, and to oppose it has taken a good deal of tough thinking.

In this, the Purity newspapers have done good, the Social Purity work does good; whatever rouses men and women to desire better life does good, and sets 'Eve's curse' in the true light of something to be transcended, the ultimate sign of our wrong ways of thinking, just as its removal is a crowning sign of righteousness, or right thinking.

When Christ talked about making people 'free,' He meant exactly what He said. He taught that every human creature is absolutely free, and has dominion, on acting, according to certain simple laws of thought.

Disbelieve in evil and pain; state that they are unreal, and "the Truth shall make you free." This is not merely a fine saying for the lecture room or the pulpit; it is a true guide for wives and mothers; for kind husbands, who feel useless and helpless in face of the beloved wife's suffering, and the tiny child's feeble cry; for kind grandmothers, who would fain save the dear daughter from the old story of pain; and for neighbourly souls, who are always ready to help a sister woman. Mother of an unborn child, deny pain yourself, and let every mind about you deny it for

you ; deny that it exists, or can have any place or part in your wifely or motherly life.

Birth is joy ; claim that birth is joy ; claim that a child enters life as a flower from its cup ; claim joy ; claim ecstasy ; and you will find ecstasy beyond all words ; absolute freedom from pain or struggle ; the opposite of all 'old wives' theories about birth and its woes. Whatever is disagreeable is untrue, and you mothers who have had disagreeables for so very long, have a right to the earliest and clearest telegram forwarded from the new time. You have a right to just as much pleasure as you actually suppose you now have annoyance and suffering. You think you are made very sensitive and complex in your physical life ; all the doctors tell you so. The physical is but a crude, rough symbol of the Spiritual or Actual of your being, and that is very complex and sensitive. All that fineness of organization will be the medium to you for pure joy, at every turn where you now expect and experience pain because all human testimony goes to persuade you it must be so. Women, you are always disposed to be kind and neighbourly and sisterly to each other whenever motherhood is in question. The right way to do it is to bring to the mother you would fain help, such a focussing on her of good, wholesome thought as may help her to throw off the old Race-belief that she must suffer in giving birth. Whether it is your business to be present or not, think of your friend : " Mary Jones, there is no pain in giving birth : you do not fear pain ; you know quite well it is untrue ; so do I ; all is soft and easy to you ; it is a part of the great Universal Good-will that all shall be easy to you ; God is Love, God is Good ; you are under the Law of Good ; you are not doing something that is against the Law of Good and the Universe, but you are expressing it in joy and ease ; you are at one with all the joyful and satisfied creatures in the universe ; and they are rejoicing with you ; I rejoice with you ; all your friends rejoice with you."

Talk to your friend in Spirit just as you would aloud, so far as words go ; but do not have a thought or word of 'pity,' and 'poor dear !' in your thoughts. If all people around her thought correctly, like this, she would be surrounded by correct thinking in any case ; but as people think so wrongly and cruelly about birth, you, as a kind friend, should bend your thoughts towards hers, so as to help her to throw off the 'mortal error' that pain has a real existence and must be treated with respect.

WHAT A MOTHER TOLD ME.

"In the extreme moment it was as though on behalf of all women, I fiercely said to God: 'Now you have me at your mercy;' the next moment, a softer feeling came, 'I give myself up; I can do nothing else,' and lo! the pain changed to ecstasy. Recalling that wonderful moment, and looking at it in the light of all my present Spiritual knowledge, I should say that it is whenever you declare yourself in harmony with Supreme Good, you get Supreme Good; and you do thus declare yourself whenever you cease to resist or murmur. In one sense, it is a great mystery, in another sense, it is the simplest thing to do or understand. I came upon the mystery, came face to face with it, and was made to know it, and see what it did for me, all in one moment of time, and without knowing that what I was practically saying was 'There is no Evil, all is Good,' as we now do in our healing practice, and our daily life, and know to be true in a hundred ways."

This would not be put in print unless I had it from the lips of a mother who had found it true. There may be thousands more who have; but as there is no improvement in public thinking about birth, those thousands, if they exist, must be keeping their information to themselves; and hence one honest, simple statement shall be printed for once, in a world which believes its agony to be past relief.

The Spirit is either good for all, or good for nothing. It is good for all. It will make all new, if you will let it.

A painless birth will tell on the home life of the whole family; Motherhood having been thus lifted up, and back to what we dream of as the Golden Age when all was glad on earth, Marriage itself will be lifted as well; it will become that Spiritual tie the twain had a glimpse of in their courting days.

The strange, purifying power of Good will sweep through the home where a mother has been helped to give birth without pain. It matters not through what avenue the Spirit asserts itself in the first instance; it will show so clearly and delightfully what it can do, and what a change it would bring to the whole of the person's life were it allowed full scope for action, that the person will not rest until that is brought about. This explains the joy healers

feel about all the patients they cure ; they know that healing, or even treatment is the opening of Spiritual Life in the patient, and that it will never pause, until it has made all new, and flooded heart and mind with blessedness. If we can thus rejoice to see the Spirit cleanse from unnatural and untrue states (such as we call 'diseases') how much more must we rejoice to see the Spirit cleanse from unnatural and untrue thoughts about the great, central relations of life,—marriage, and the birth of children ?

We can imagine that we could get on very well without consumption or gout ; but without marriage and offspring we cannot imagine the human race.

Birth is joy. Mothers, prove this ; you can help yourselves ; your friends can help you. Thought does not regard distances, as you will find out for yourselves directly you begin to think that Birth is Joy.

PIT-A-PAT.

That is the way your heart beats when you are frightened. Somebody else's heart hears it, and goes pit-a-pat, too ; then some one else's, until hearts are beating as the clocks tick against each other in a clockmaker's shop. Then there ensues what is called a panic, if it happens in public affairs ; and all because your heart began to say pit-a-pat !

When this sort of fear sets in, it starts the very thing it fears will be started.

"Forewarned is forearmed " sounds so true in material things, but does not work quite so surely in things of the mind.

Courage dispels the mist.

All this anxiety is especially out of place in dealing with children and young people. Your fear attracts the thing you dread. Deny away your fear ; call courage to gather around your children ; and you will have done an immense deal towards protecting them. Anxiety is no protection.

Anxiety raises a mist.

Speak the word of shelter for your boys and girls, and you will shield them, whether you are present or absent. Teach them to speak the Word for themselves, and every such child is 'terrible as an army with banners.'

HOW TO BE WITH THEM.

Lonely, isolated, restricted friends, who may read these words, take them to heart, and remember that by the Power of Thought you are present wherever boys and girls need a mother's hand, a father's care, or a lover's kiss. If you are a mother, a father, uncle, aunt, grandmother, or grandfather, brother, sister, or friend to some young Harry or Molly, who is miles away, in the great city, and far from all help, such as you could give in any way you knew, up to now, receive the joyful news that you can be beside that dear young heart for help, all the time. And this is how you can set about it. If you can get your Harry or Molly to enter into the plan, so much the better ; the hour you fix upon to think of them they would then keep free to think of you. But if they cannot or will not, or it is best not to say anything to them about it, let not this deter you. Every night, say at nine o'clock, keep a quiet five minutes alone ; or if you have other dear ones who wish to join, you can try the experiment of allowing this. Be patient, if you do ; it may prove best for each of you to be alone. Silently call your child's name : " Harry Jones, Henry Arthur Jones, Harry Jones, my boy, listen to me." You may need to say all this more than once, so as to gain his ear. Or perhaps it will be, " Molly Smith, Mary Ann Smith, Molly Smith, my darling child, listen to me." Never be afraid of using affectionate names, either in calling or in talking to your dear ones at a distance. When you feel Harry is listening, say these words to consecrate what you are about to do :

" In God, our Father and our Mother, through Christ, who conquered all error and told us to do the same, I affirm that I have power to speak the Word of Truth for my dear boy."

Pause a moment. Then begin again :

" Harry, dear boy, listen to me. You are not afraid of anything or anybody. From God is all strength. You are not weak and easily led ; you do not want to rule and lead other people ; you are not obstinate ; your will is in harmony with the Divine will.

" Harry, listen to me. You only want to do just what is right, and nobody can frighten you into doing anything else. Harry Jones, my boy, listen to me. You know just what it is right to do, because you have Divine Under-

standing. I affirm it for you, so as to help you to realize it. You are Spirit, Harry, and Spirit knows all things.

"Confused?" No, Harry, you are clear-sighted and wise. From God, the All-Spirit, your Spirit has wisdom and knowledge.

"Harry Jones, my dear lad, listen to me. No sensuality in the people around you can assail you and confuse you. From God is all purity, and you are housed in God. I deny the power of sensuality over the mind and heart of my boy Harry. I deny the power of all evil, of all error, over my boy Harry. I affirm that he is Spirit and a child of God; I hold him spiritually, and I know that it rests him and lifts him up.

"Harry Jones, my boy, you are not weary, nor in pain. Spirit is never weary, and you are Spirit. I affirm strength for you in every part of you; strength in your limbs, strength in your head, strength in your hope, strength in your affections. And you are not in pain, because you fear nothing. You have no pain anywhere, you have no fear anywhere. Harry Jones, my boy, listen to me. God is your peace. You are at rest; you are calm, soothed, happy, hopeful. God is your peace. God is your peace."

Mothers, we have been told all our lives that "many is the man who has been saved by a mother's prayers." From this alone we might know, even if we had no other way of knowing it, that the mother-heart needs no stirring up, and is never weary. So, Mothers, we suggest to you that if you will *companion* your boys, by this plan of giving them Thought, you will gain your end better than you have gained it hitherto. What you want is to sustain your boy's heart. You can do this by affirming the state of affairs to be real which is the good, true and right state; that is to say, you can affirm he is strong, wise, clear and happy. Then, if your beautiful words strike him in a mood when he is weak, silly, puzzled and wretched, they will scatter all that error, and bring to light the Real boy, who is good, and all that you could wish.

Mothers, in giving you this plan, we are perfectly aware that there are cases where it will not work. But do not write and scold us. If you cannot reach your own Harry, ask his Aunt Susan, or his father, or his sister, or anybody whom Harry likes and gets on well with, to try the plan. In a few rare cases, it will be Harry's own fault. But we cannot give such elaborate instructions as those cases need.

Mothers, in giving you this plan, we are perfectly aware that there are cases in which the most exquisite communion of soul will arise. Hail it; use it to the uttermost. But we would suggest to you very tenderly, do not expect the outside Harry to show forth and be everything that you might be led to expect from communion with his Spirit. Some natures are dual; and your task may consist in making Harry one man instead of two. Harry will not fall far below what his Spirit is in response to yours. But he may not know he is 'so beautiful as all that,' and you must be careful. Boys are odd, shy creatures, sometimes; and perhaps Harry is. If so, the silent method is all the more likely to suit him.

And now, dear Miss Molly, we have given our specimen treatment entirely in Harry's name. But really, Molly, it was because we had a special word for your own ear to give at the end. And this is it. You should take a hint from our plan, and try to commune with your own particular Harry, when you and he are parted. Often he wants to be true to you in thought, word and deed, and he would be, if you were present. But he is only a poor, little, everyday, human man, so far as outside appearances go, and so far as he is without a knowledge of his own Spiritual life. This is often revealed to a man by the woman who loves him, and to a woman by the love a man gives her. Love is a great revealer. But, Miss Molly, my dear, there are many sorts of lovers. There is such a thing as a lover who never forgets; but there are many more who want to be as faithful as that, but cannot quite manage it. Miss Molly, it is easier for you to keep Harry a true and faithful lover than to forgive him for not being one; is it not? And far better for Harry, is it not? Then try our plan. Love has its duties as well as its privileges. You know that old Dr Samuel Johnson said long ago that ladies know very well how to make nets, but hardly ever know how to make cages; and there is many a true word spoken in jest, Molly dear.

And Harry, if I were you, I would often call my Molly silently, and tell her she is a good girl and her Harry loves her as much when he is away as when he is with her, and feels her just as near.

And now good-bye, Mother and Harry and Molly.

*I hold it true that thoughts are things
Endowed with being, breath, and wings;
And that we send them forth to fill
The world with good result or ill.*

*That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it, as it goes.*

*It is God's law; remember it
In your still chamber as you sit
With thoughts you would not dare have
known,
And yet make comrades when alone.*

*These thoughts have life and they will fly,
And leave their impress by and by,
Like some marsh breeze whose poisoned breath
Breathes into homes its fevered death.*

*And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven it will come.*

*Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and moulding fate;
God's system is so intricate.*

ELLA WHEELER WILCOX (American).

IN THE AIR.

Working men and women complain bitterly of the sensuality which floats in to them from anybody and everybody who comes in and out of the warehouse or workshop. It is everybody's fault, and nobody's, they say; and it is to everybody's disadvantage. Far from being surprised at their testimony, we only marvel at the mildness of their language. Far from wondering that so many persons could be found to believe in the existence of a hell, our wonder has always been that their Spiritual life buoyed them up enough to make them even glimpse Heaven. There is no worse hell imaginable than for people to be sensitive to evil, and not know how to cope with it; not know that it is unreal; not know that the weapon they want is the erasive power of Denial. Sensuality attacks us, not so much in coarse language or actions, as 'in the air.' We may have spoken strictly to business persons on business; but our sensations afterwards are not of business, but of foulness. Who? Where? What? Nobody; nowhere; nothing; so comes the reply; and a very true reply, too, if taken in the Christian Science sense of a flat denial to anything or any power, save the All-present Good.

It must puzzle the friends of public morality to find how little good comes of their attacks on vice compared to what it costs them as sensitive, high-minded people to speak of such matters. Presently they will learn that "our weapons are not carnal, but [spiritual and] mighty through God to the pulling down of strongholds." (2 Cor. x. 4.) But until the great organizations for Social Purity in all the countries can be got to see this, let all individuals lose no time in profiting by it.

The proper way to deal with sensuality is to deny its power to attack you.

When the air is hot, like the blast from an oven ; when the customer who is addressing you, reminds you all the time of low things and low company, however strictly the outside talk be of business ; when you wonder how such shocking thoughts as pursue you, could possibly have come out of those cotton bales or that timber—deny Evil and call Good. Say to sensuality : “ You are nothing. Nothing in me responds to you. Go away. I call my Perfect Self. I am Spirit and Mind ; I dwell in the All-good. I know Good. It is all there is to know. The rest is shadow. Good, you are always present.” And so on. This is the true way to use the old words, “ Get thee behind me, Satan.” They mean the same as, “ I deny the power of all evil.”

Before you go to business, say these words over, or some others you like better ; and if you want to know why your ‘ prayers ’ would not do as well, we should reply that, as a rule, people’s ‘ prayers ’ are full of fear ; fear lest the boon will not be granted.

Now, we want you to give up your fear of being attacked by sensuality ; for it is only your fear of it that gives it any power over you. All analysis of sensuality is worse than useless ; to say, “ What ever put it into my head ? ” will not help you to put it out again. Claim upwards ; consecrate your whole self ; that is, declare you are Spirit and have dominion over all things ; can see through all seemings ; can call the protecting Presence of God to be about you all day, and declare that, having so called, you are safe.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress : my God ; in Him will I trust.—Psalm xci.

There is not the smallest partiality in the matter ; all the little children can dwell in the secret place of the Most High. They have only to declare that they do dwell there, and there they are.

It is a good plan to attend a class in Christian Science ; it is excellent to form friendships among those who love it ; it acts as a great atmosphere of protection, no doubt ; but all this does only half its work, if it does not teach you that safer than any class-room, or any friendship, is it to call the presence of Good in the place where you work, and then and there, now and always, to dwell in the ‘ secret place of the Most High.’

MAIDS, WIVES, AND WIDOWS.

Wives, some of you think, when you are not happy, that there is no one so hardly placed as you are. We are not unmindful of your difficulties, nor is there any human anxiety we yearn to remove as we do yours. Yet it is not fair to address this to you only ; when the fact of the matter is, that nearly every woman is in subjection of some sort, and needs help out of it as much as you do. Women are very apt to think that the tyrannical influence is incarnate in some one person. To every woman who has a bugbear, a person she secretly fears, or who is an open enemy, armed by long custom with the power to wound and desolate the heart, I say :

Read this as though it were written to help you ; take it to mean guidance and clearness of vision for you. If we could send a travelling teacher round to each lonely woman in the scattered homes of the whole wide world, the truth she would tell you would only be the same as each may know for herself, if she will go into The Silence every day : and so far as concerns the manner of coming into Truth, that is the one way which is better than all others.

In the silence, you are taught by the Teacher of teachers ; your slowness and mistakes are not counted ; your confidant is the Friend of friends ; and what you say in the silence will never be repeated, nor will what is said to you be overheard.

Do you think it is likely that the Spirit should have no message for your difficulties, when it can take cognizance of mere trifles like a headache or a wart ? It is the Spirit alone who can counsel you ; for it is the Spirit alone who knows all that is at stake in your decisions. Hence you will find we shall not tell you of any external helps, remedies, appliances or plans.

If there is any aspect of your life which you are accustomed to consider is outside all possible help, rest assured that just there the Spirit can help you. Say to yourself, "It is not possible that there is no way out of it ; I am a spiritual person, and I have a right to see my way out of this ; I have a right to see my way past all this material darkness, and into clear light. If I trust my Spirit and look to it for light, I shall find light there. I have a right to understand how to live, what is right and how to do it.

I will know ; I will not be defeated ; nobody's words shall haunt me, until I feel driven into what I do not approve. If I can teach this sort of plain belief in truth to my little Tommy and Mary, with regard to bad companions at school, surely I can teach myself this same sort of plain belief about my own duties and actions. No matter what other women think their duty ; no matter what my husband, or my mother, or my sister, or my aunt, makes out to be my duty, it is I alone who have that duty to do, and I alone who have a right to think or to know what that duty is. I will know ; I will know."

Wife or daughter, if you go into the Silence, and while there, it comes to you to feel that it would be completely blessed, if you could lay down your wifehood or daughterhood for a while, only a week or two, just till you can see what to do next, that longed-for pause in your life will come. The notion that it would be a blessing would never have been allowed to enter your heart in the Silence, if it were not already in your possession.

All Good is there, waiting to be made manifest. If your heart longs for immunity from claims which puzzle you, you will have that immunity. You will come out from the Silence wrapped about in a garment of protection which will bring you the peace and the pause you pictured as perfection. Never mind how it will work for your good, so that it does work. You will be shielded, and it will all seem quite natural as the days go on. And in the pause and the peace, the light will come. But though the silence will give every one an answer, it will not give the same to all.

To another the Silence gives only silence ; no definite reply, only a sense of peace until next time she is face to face with her dilemma ; then and at that moment, she will know what to do ; words will come to her lips ; the old helplessness will be gone for ever ; she is mistress of her fate. How are these things so ? You can answer yourself. When you go into the silence, you declare for the Spiritual Self, you appeal for it to shine forth ; you desire to be one with it. You think yourself into being the same thing as a High and Holy Will. The Spiritual Self does manifest itself, does show itself forth. If you lit a candle, all would see it, save any stone-blind person there happened to be. But in the realm of Spirit, there are no stone-blind people ; and when you have commanded your

Spiritual Self to shine forth, no one will be able to help seeing it.

Your husband or father or mother will see it, and its light will be like an appeal to the Spiritual Self in them to make manifest that good Self instead of the one which so dismays you.

This is one way of explaining how it is that the Self you appeal to in the Silence can constitute a practical protection from perplexity, an illumination where all was dark. But when you have once lived through the occasion, you will esteem this explanation as the least part of the good you now read ; the plan was beyond all praise, but the explanation was slight indeed, compared to the greatness of the thing explained.

Wives and daughters, there is no help for you in matter ; there is no more help for you than for any other people. There is no help for anyone in matter—no help in schemes and inventions for enabling you to do part right and part wrong.

If you really are in the despair you describe, you will gladly turn to the sweet and holy help of Spirit. If your so called despair is a mere habit of complaining, you deserve all you get ; you are still under the no-law of matter, trying to get the reward of Order where there is no order, the reward of following Truth where there is but error.

How can anyone dare to promise you good things, when every newspaper is full of crime and grief ; when marriages seem made only to be unmade ; when so many homes are breaking up, and the cries of women are more than anyone can bear to hear ?

Fellow women, the time has come when those who were young girls twenty years ago, are the natural leaders of the present hour. It was a strange, mad world to our girlish eyes and ears ; and we promised we would never forget all we saw and heard, but would store it up until the hour for action. It is this power of patience, this waiting upon time till the hour has come, and then waiting no longer, which makes people leaders, and not followers and driven sheep for ever. We women who are now in the field, have been waiting these twenty years—waiting, not in idleness, but in whatever work fell to our lot, or could be selected to be accomplished by us on behalf of women.

The story of twenty years would be too long to tell, so you must take our word for it, except so far as you glean

a little here and there. What is our object in referring to our twenty years in this way?

It is to incline you to take our word for it also, when we tell you that the most hopeful way out of all human agonies is through the study of the Spiritual life known as Christian Science. We are only sorry we cannot make a new world for you all in five minutes; or give you the recipe for doing it in a single chapter.

But this task has been laid upon our souls, namely, to tell you all we do, and as plainly as we do. Your task is to appropriate all the good we do give; yearn for more; be true to what you do receive; and this includes being loyal to the Truth by helping it to succeed.

Women who suffer under a sense of wrong about some one detail of their poor lives, little know how much is involved in setting that one detail right; they have no idea that a book which tries to enlighten, has to run counter to everything which enables it to exist at all.

You like the world very well, all but the one point, whatever it may be, which is your sore point. Hence, the moment you are relieved, you turn against the person or book which brought you relief. At least, this is what people do who get knowledge too cheaply. "Without sacrifice there is no remission of sin," means at every turn of life, "Unless it costs you something to get rid of your error, you never will get rid of it."

HOW TRUTH COMES, AND WHAT SHE SAYS.

When you take Truth into your mind, she makes herself at home; she turns out all the gaudy and untrue pictures, and in their stead, you find her own lovely form and face, at every turn. She does not find it too cold nor too blustering to stay by the hall door as you welcome friends in from the storm and snow. She is in the hall, and the guest chamber, presides at the family consultation, and accompanies you on the lonely ride. She is never in the way, and never out of it.

If this were not Truth's way of behaving, she would be no friend for those who will read these words. But Truth is just as simple and friendly as possible; she is as lovely as the loveliest woman you ever met, and she is as homely as the homeliest. Let her come and dwell with you. Desire her and she will come. Perhaps she will be in the

house for some days before you will see her, and when you look up from your household tasks, you will see her suddenly, and as suddenly know that your quiet happiness has been her gift.

In the house where she comes to dwell, people cease to do fretful pieces of work, and talk in a quarrelsome way about persons or things. Some things are quietly dropped, and no one regrets them; some work is seen to be unnecessary, and precious time is freed; some other duties which used to be crowded out, or treated lightly, become prominent and important, and the time is found for them which was begrudged or refused. Truth will gently banish shams of various kinds. Truth has a way of making the tired house mother sit down, with her hands in her lap, for a few minutes to think. While she is thinking, she gets calm; anxieties drop away and look their natural size; the children come crowding in; finding mother so calm, they gather round; finding her at leisure they want to prattle about their own thoughts and doings; their familiar voices tell her Spirit what is going on in their childish hearts. Johnny is talking of the pony; but what her Spirit hears is the key to his irritability; it is a reflection of her own; and Truth seems to be saying to her, "Mother dear, if you would sit down quietly for ten minutes daily and think calming thoughts about your little son John, he would catch the calm from your mind, and not seem at war with himself as he now does." Mary is tugging at mother's sleeve to show her a gay feather picked up in the poultry yard; and yet seems to say, "Mother dear, I do wish it were possible for little girls to be quite nicely dressed, so that other little girls would not laugh and tease, and yet dress without frills and colours which spoil in the rain. Only, if all little girls have to be vain, I shall too. Can't you help me, mother, not to have such a troublesome life as all the other girls have? What is the good of mothers, if they can't help their little girls? So you will, won't you, mother?"

Mary wonders why mother lays her head down on hers, then gently raises it, and draws her little daughter so close to her. How comfortable it is. If mother would only find time every day, to caress John and Mary like this, and talk and be friends! Most women have been teased by talk about "Home is woman's world." Home is in the thoughts you think and not in the pies only; it is in the clean sweep of prejudice, and not only in the clang of broom and mop;

it is in the ordered life that sets aside an hour a day to entertain that great friend, your own heart, and that great guest, Truth, in your own heart.

HOW TO BE MISTRESS IN YOUR OWN HOUSE.

How is it that so many women say this : " I do not feel I am the mistress of my own house ; I feel I am being interfered with, and yet I am perfectly aware nobody is really trying to assert an influence in my home. I have tried discouraging the visits of Mrs Smith and the Miss Browns ; but it gets no better."

Whoever is not absolute mistress of her own thoughts will feel interfered with all her life long. The more we learn of the laws of Thought, the clearer the fact grows that this sense of interference is due to the constant inflow of the thoughts of other people. We will tell you what to do, and will give you the reasons for doing it.

What you should do is this : Take a little time every day for yourself. Take ten minutes. Take half an hour. If we begin dictating to you just how long to take, we shall be setting up as the mistress of your thoughts.

However hard you work, you have a right to ten minutes a day free from interruption. What do we wish should happen to you in that ten minutes? That you should listen to your own heart, your own Spirit. How can you get quiet enough to hear it speaking?

Some say, " I sit and do not think about anything that I know of, and I always get up quite rested, quite a new woman, and nothing seems any trouble to me."

Others say, " When I sit down, I find I must have some words to say over quietly ; and however scattered my thoughts were, they grow concentrated, and the meaning of the words comes out clear to me by degrees. The words I find most useful are ' Good is every where. There is no reality in evil. I do not doubt ; I have no anxiety ; I am a child of the All-Good, and the All-knowing, and the All-powerful, and so I can look at all that seems evil without being deceived into thinking it real. I believe in Good, and serve Good, and Good only can come to me, or be done by me.'"

Others, again, like to open the pages of some favourite book, a collection of beautiful thoughts gathered and written down for comfort ; or a favourite poet ; and many

people who rely on a book, find the Bible suits their purpose best.

By silence, by repeating some words you like, or by reading a favourite page, you will gain a calm in which your own heart will speak. Perhaps it will say something distinct; perhaps it will only declare itself in the actions you find yourself prompted to do. You will soon find all this out for yourself; and more closely than any secret ever entrusted to you, will you guard the things so found out. What will be the effect on your life? Dignity. However harassing or inquisitive people may be, there is something they do not know and cannot guess, and so they will never even attempt to wrest it from you. It is your own. "Above all things have a life of your own—your own life," said Madame de Swetchine, the Russian Quietist thinker. What further effect on your life will result from your ten minutes all for yourself? You will come to distinguishing which things you do of your own accord, and which things for no particular reason, or from custom, or from the silent opinion of other minds reflected upon you, telling you that you ought to do them.

Does it matter why you do things, provided you do them? Yes. Just now you were complaining you felt so interfered with, and yet could not fix the blame on anybody. If you have a window garden because your neighbours do, every bit of gardening will feel like a hard day's work done for your neighbours, and at their dictating; yet without a hard day's wages. Every watering-can full, every snip of the scissors, the very feel of your gardening gloves, will all remind you of other people's opinions and dictation and interference. If pride or rivalry be your motive, you will get exasperated, and feel your rival's thoughts always upon you.

But if you cultivate the plants because you like to do it, and because it is the natural expression of your own life, the plants will seem to be positively helping you to throw off the influence and interference of other people.

The ten minutes all for yourself will show you what women mean, who have said "Women are slaves;" and "The agitation for their rights to suffrage will help to free women from their slavery." Some people get help from without and some from within. Recognizing this, we say as much about Action as about Thought, about Progress as about Meditation. Your ten minutes will give you per-

sonal dignity in self-knowledge, enlarge your judgment and free you from slavery to the thoughts of others, whether expressed in commands or customs.

Next, there will come stealing in upon you a sort of cleverness, or insight, which will give you good judgment, and you will find people consulting you, instead of your going to consult them. Part of this judgment will consist in knowing how to refrain from telling what each must learn for herself, just as you learnt it ; and, in short, instead of setting up as the Wise Woman of your neighbourhood, you will insist upon every woman becoming wise.

Truth will give you Dignity, Freedom and good Judgment, all for yourself, and not to give away ; it is rude to give away presents, is it not ? When you have learnt that these good gifts are your own, you will see why you need not give them away. The reason is that everybody can possess them. You cannot lend your skin or your eyes. When you have learnt these early lessons in self-possession, there are others which Truth will teach you. She first wants to give you control over yourself, in that part of yourself which you do suppose you possess, namely, the self who is occupied with the affairs of every day life. When you have learned what it is to be a Self at all, you will be allowed to know what it is to be a Higher Self. This is the orderly way. You will be allowed to see what a great power your thoughts are ; great ideas will occur to you ; great fields of knowledge will open up to you ; great joys will come to you as you sit there in your work-a-day dress, resting in the easy-chair. Do you want to know what is the disorderly way, the opposite way to all we describe ? Truth is one and error is many. We can tell you the true and orderly way briefly, because it is fair as Una in the Faerie Queene whom Edmund Spenser sang about to Queen Elizabeth. But Error's ways are many. One wrong way would be to read books about visions, until you fancied you had a 'call' to found a new sect ; or to lecture your family about your 'crazy ideas ;' or to run away from your round of duties because you wanted to lead a higher life (without any clear idea of what you meant, or proof that you were capable of any such life at all) ; or to give in to what you felt unjust from husband and family, because you were too puzzle-headed, insincere, or silly to resist sensibly and self-respectingly, relying on the power of the Good to justify your claim.

“WHEN ANGRY, COUNT 20.”

This is one of those plain, old-fashioned rules which contain the philosophy of Christian Science. Many is the person who could be induced to count 20, but not to declare “There is no Evil,” or to grasp a word of Spiritual teaching. By the time 20 has been counted, feeling is calmer; Evil has been partially ignored; the Good is glimmering into manifestation; and the words uttered are temperate. An old Hindoo proverb runs: “He who checks the rising tide of anger, him I call a real driver; others only hold the reins.”

This, too, is a useful saying; but rather fitted to encourage a man as though to a great feat, than to give him a practical rule—“When angry, count 20”—or an exalted truth of life—“There is no reality in evil.”

CHAPTER IX.

CIRCUMSTANCES.

"I have learned in whatsoever state I am, therewith to be content."—
EPISTLE TO THE PHILIPPIANS iv. 11.

"There are many truths that one only learns in their fulness by proving the bitter bondage of the errors they contradict."—CHRONICLES OF THE SCHÖNBERG COTTA FAMILY.

MY TROUBLE IS . . .

GRIEVANCES. How they do rub, to be sure!

They are just the things which are too long to tell, sound so poor when told, and are so liable to make you misunderstood, if you do speak of them. You have laid bare your tenderest point, and all to no purpose.

"Vain is the help of man" is your first and last word about grievances.

What is a grievance?

Not, "how does it feel?" We all know. There is one characteristic about everyone's grievance: It is a made thing. Niagara, the Atlantic, a cyclone, are not grievances. A grievance always means something which might be set right; and in fact, the whole annoyance consists in this: It might be set right, but it baffles us.

Call Good to help you. How? Say, "The All is the Good," and that will bring to you what will set your grievances right.

Declare that your 'own' will come to you. Then take what does come. It is your own. Our grievances grow so large, because we are unconsciously thinking that we have to call Good and carry it at the same time, and we feel we have no strength to do so. That is perfectly true; we have not. But that is nothing to make a grievance of. To put the matter in another way, "mind your own business." Your business is to call your 'own,' and then deal with whatever is before you.

Round a magnetized bar which is held above them, steel filings fall into their proper places, and form a beautiful pattern. Be a magnetized bar, and your circumstances will

behave like the steel filings. Stir the filings as you would a plum pudding with a wooden spoon, and all that will happen will be merely what happens to the wooden spoon ; it is covered with currants, flour and water, and no pattern is made. You must not stir and poke and beat up circumstances as you would a pudding ! You must stand a little above them, and attract them into shape.

OPPORTUNITY.

Some years ago in the Royal Academy of Arts, London, there was exhibited a statue of a man running ; his hair floated before him in a great tuft. In the catalogue we found

No. —, OPPORTUNITY.

“Who art thou ?”

“I am Opportunity, the master of all things.”

“Why on tiptoe standing ?”

“I run forever forward.”

“Why is thy hair all in front ?”

“For him that meets me to seize.”

OLD GREEK ODE

There were perhaps one thousand pictures claiming attention and four or five hundred statues or other works of art exhibited besides this statue ; but the words of the old Greek Ode spoke to many a heart that noticed little else.

‘Opportunity, the master of all things.’ How well the sick and disappointed ones knew that. They were all willing to agree to that line in the ode. Had they not failed for want of Opportunity ? But, then, Opportunity had probably meant to them an opening the mouth for a ripe cherry to drop into it—a kind of happening, without their needing to trouble much about the how or why ; one favourite expression of theirs having been, when urged to activity, that they ‘trusted in Providence.’ But there were others whose dealings with Opportunity had been nobler than this, but who nevertheless, had been wronged by it.

“Why on tiptoe standing ?”

“I run forever forward.”

Noble heart, did you run after Opportunity, not knowing that he is fleetier than you and you cannot catch him ? Nor

does any hair or garment float behind him for you to get hold of; it is not meant that you should run after him. For he sweeps all before him; and after him there is nothing worth the picking up.

You did not know him or his ways; you thought that to be anywhere round Opportunity was a kind of chance for you. What could have informed you correctly, had you been in contact with it? Almost any harmonizing influence would have done it; for all Law puts you in correct relation to other Law. Were you habitually honest? Yes. Punctual? Yes. Hopeful? Yes. Free from prejudice? Well, . . . one has one's likes and dislikes, you know, like other people.

Like "other people who miss Opportunity" you mean?

Well, I think it is very unkind of you to put it in that way.

My dear sir, or madam, Opportunity has no prejudices, and would have been as pleased to favour you as any one, but his hair was in front for you to seize; prejudiced people are always behind the times, somehow. I cannot, however, discourse longer with you, or I shall miss my own next Opportunity.

COMPETITION IN MISERY.

Competition in misery is as popular as all other forms of competition, and as demoralizing. You need not compete with your neighbour for good things, because there is more Good to be had than either you or he would know what to do with. You need not compete with your neighbour in misery, because you make all you have, and a very poor article it is, when you bring it to the market; and a very lunatic market it must be where people want to do any business with you.

Yet you may see little groups of such competitors. They deal in gout, dyspepsia, consumption, nerves, and worries of all kinds. They describe their wares as if they were really valuable, saleable, and exchangeable; and the one whose tale of woe sounds longest, is considered the merchant-prince of the occasion.

When you have joined such a group of grumblers, what have you obtained? Join a group who believe in exactly the opposite way to all this, and what will you find? A

belief that you have a right to whatever Good you can make your own, but not one particle of right to the scrap some one else has appropriated. This ends competition; for competition is based upon the idea that there is only a little to be had, and hence a struggle for it is necessary.

If you want to see how ridiculous competition is, imagine it applied to health. Who is so foolish as to suppose that there is a limited store of health, and hence that my having it means that you must go without. No, we have never ceased to believe that everyone's cheeks might be rosy, and everyone's limbs straight and strong. But when we come to material goods, we quickly show our belief in limits. We also show our stupidity in ignorance of what these limits are. We act as though we were sure my prosperity must be your adversity, yet we are too muddle-headed to know whether we do or do not mean that it is a case of half and half. Is there just half as much good in the world as there should be, or one quarter, or one seventeenth, or what fraction? Am I struggling against one person, or four, or seventeen?

Who threw down the first handful of Good for which we are all struggling; and if one handful was thrown, why not more? Who determined the proportion that first handful should bear to the persons ready to struggle for it?

When we say: "Turn all to Good as you go," we mean literally seize it and turn it, so that it will amount to something good or useful for you. This is the practical "denial of fear" which we talk so much about in Christian Science; and it does not mean, "Be always on the look-out to turn circumstances to your own advantage," in the old, mean sense of narrow self-interest, which presumed that our interests were always conflicting. We might put this in three ways, as an illustration.

A believes that the way to get on, is by being always on the look-out to filch small benefits, which he thinks himself dishonest for obtaining.

B believes that the way to get on, is by boldly creating situations, and holding on to advantages glimpsed, regardless of whether or no others are benefited; but he supposes the probability is other people will be the worse for his success.

C believes that the way to get on, is by declaring whatever happens is sure to be the best possible thing for everybody; and that the proclaiming of this is the clearing

of the atmosphere, which will reveal the Good lying there ready to be seized.

Students of Christian Science never adopt A's dishonest way, and rarely B's arbitrary way, as methods ; but those who are young in its teachings, are apt to retain the belief which A and B have in one man's advantage being another man's disadvantage ; and together with this they believe in fear of mistakes, and of things turning out unfortunately.

COMPETITION AND POVERTY.

WHAT can Christian Science possibly do to competition? Destroy it, as it does every other false idea of mortal mind. What would be the good of Christian Science to poor men and women, if it were no good as against poverty in all its forms? Dwell on the thought for a moment that disease has been longer in the world than competition, and that we can banish much disease by treating it as a mistake in thinking. In the same way we can turn upon any mistake in thinking, and claim that we are outside the government of that supposed, but false law.

Disease, heredity (or having to resemble your parents and be liable to their illnesses), and poverty are all true, so long as you remain under the law of mortal thought ; in other words, you must not be surprised if you are ill, and have all your parents' insanity or love of drink ; and are poor and unhappy, so long as you cling to the idea that it has to be so, 'is quite unavoidable,' 'can't be helped,' 'is the will of God ;' or, thinking in another style, 'is all due to the laws of matter and of wealth and of production.' If you prefer either your form of theological limitation or your atheism to health, wealth and happiness, do not blame anyone but yourself.

Christian Science is the knowing or explaining what Christ really did mean. Healing is the only attraction to draw a foolish world, until the whole beauty can be shown. As the old saying expressed it : "It is only suffering that will bring people to Christ : " they never will come, so long as they can possibly stay away.

So long as two or three lies 'will do very well to go on with,' people do not see the good of any new set of truths?

So healing has to be put forward as Truth's first task. And, indeed, Truth has plenty to do. Disease means

wrong thinking. Right thinking means Health, Wealth and Happiness.

How much faster we should all get on, could we keep steadily in view—what we catch a glimpse of in our better moments—that each of us sees *some* truth, and no one of us sees all. Then we should rejoice that some can see Jesus as the Divine Reformer, and others as the Divine Healer.

(*Pall Mall Gazette*, April 16, 1888.)

MR MATTHEW ARNOLD ON THE SOCIAL QUESTION.

“Mr Arnold unveiled a mosaic at St Jude’s in White-chapel on November 30, 1884, in commemoration of Mr Barnett’s yearly exhibition of pictures, and delivered on the occasion a very remarkable address on what he called the sacrificed classes. (In it he referred to his own mission in terms which may well be reproduced here.) He said:—

‘I was brought up under the influence of a poet who was very much dissatisfied with the proceedings of the middle and upper classes among us, and who, indeed, called them idolatry. This poet convinced me, and therefore I have spent most of my leisure time in preaching in my feeble way to these classes, and telling them that their idolatrous work could not stand, and that already we began to hear formidable cracks in it, and to see it beginning to sway ominously to and fro.

“He eulogized those who laboured among the poor as the true saviours of society, and declared that the Prince of this world who was judged by the coming of the Son of Man was ‘the perpetual ideal of selfishly possessing and enjoying.’ All worlds fashioned to the inspiration of this ideal would pass away; and the vision of a new heaven and of a new earth arise to gladden the heart of the sacrificed classes. Will the change come in our time? Sooner or later, he replied, it is certain, but beware of being too precipitate in your expectations.

‘This it is which makes faith and hope to be among the primal virtues, because they keep alive in us confidence in our ideal when events might otherwise shake it. Faith and hope would not be virtues if the exercise of them were easy; it is because the exercise of them is hard that they become virtues, and that they are a beauty and a merit.

“We quote this because it is not only from one of his latest discourses, but because in it he comes nearer to handling the social question than in his other writings. But there were

never wanting those who hailed with sincere gratitude the essentially spiritual teaching of Mr Arnold as to 'the secret of Jesus.' In the *Nineteenth Century* for last December Mr Arnold told us for the last time what he conceived that secret to be, in a passage which, as his last utterance on the subject, may well be reproduced here :—

'Whatever the propertied and satisfied classes may think, the world, ever since Jesus Christ came, is judged ; "a new earth" is in prospect. It was ever in prospect with Jesus, and should be ever in prospect with his followers. And the ideal in prospect has to be realized. "If ye know these things, happy are ye if ye do them." But they are to be done through a great and widespread and long continued change, and a change of the inner man to begin with. The most important and fruitful utterances of Jesus, therefore, are not things which can be drawn up as a table of stiff and stark eternal commands, but the things which have most soul in them ; because these can best sink down into our soul, work there, set up an influence, form habits of conduct, and prepare the future. The very secret of Jesus, "He that loveth his life shall lose it, he that will lose his life shall save it," does not give us a command to be taken and followed in the letter, but an idea to work in our mind and soul, and of inexhaustible value there.'

Now we would particularly call attention to the sentence asserting, that the 'new earth' is only to be brought about by "a great and widespread and long continued change of the inner man, to begin with." It is precisely because we see this change of the inner man as the thing immediately needing to be emphasized and worked for, that many of us who used to work exclusively at external reforms, have now turned so much of our energy to the spread of Christian Science.

CHRIST'S TEACHING ON POVERTY AND THE STEWARDSHIP OF LIFE.

Now in our teaching, Christ means Truth ; He means just what He said : "I am the Way, the Truth, and the Life." Most of those who admire the saying, will not listen to any new view of Property, or Healing, or Conduct ; and so they reduce Christ's teaching, which they profess to admire so warmly and understand so well, until it is deprived of all its life-giving power. Certainly the rich are the last people, who have any right to proclaim 'the blessings of poverty' to the poor. If they think these blessings so great, why do they not obtain them, by the simple expedient of giving away what they have ?

THE STEWARDSHIP OF LIFE.

There is no truer view of property as of all else in life, than that it is a stewardship of which we shall have to give an account. This view is often and complacently held by people, who have no sort of intention of grasping what a steward's position really is; how carefully he administers everything as not belonging to himself, yet is as anxious to make it go far, as though it were himself whose benefit would accrue. Meanwhile people suffer from a sense of poverty, not because they are extremely poor, but because they have lost all hope, courage, insight, and Spiritual perspective. In this frame of mind everything is distorted; duties and obligations seem pressing, which do not really exist for the person who is mourning inability to meet them; people seem enemies, who are not so; opportunities are lost, which were legitimately presented. All this, at any rate, is removable by clearer thinking.

SPEAK OF THINGS TRUE AND DEATHLESS.

"The reign of violence is dead,
Or dying surely from the world;
While love triumphant reigns instead,
And in a brighter sky o'erhead
Its blessed banners are unfurled."

LONGFELLOW.

We have no idea of the world we might live in, because we take so little pains to be in it. The pains any healer takes, who astonishes us by mastery over what we should consider matter in very unmanageable forms, are a tiny sample of the pains we might all take, if we desired with a great desire; and the triumphs over disease are but little signs of what might be achieved in the name of that great desire.

There is no way of showing anybody what can be done and known beforehand; we can show results like cures, and so win attention, investigation or gratitude; but we can only find what the new world of living is, by trying to live. Still, you can find it in that way, and no one can hinder you. How begin? How? How shall we get there, and where is it?

To get to the new world, speak of things true and deathless. We talk of anything and everything else. We obfuscate ourselves by continual talking; and amid the misty

thought thus raised, how should the light shine through? A dim perception of this underlies the rules made in monasteries, imposing silence on the monk; or the rules against much speaking, made by sober and somewhat austere parents, for the guidance of children.

SPEECH IS SILVER BUT SILENCE IS GOLDEN.

This is a wonderfully good rule, but it is only half the truth. It prevents your manufacturing mists, and so it keeps the air clear. It gives the condition under which silent speech or the wordless intercourse of mind with mind, may be more possible than in any other way; and the same condition of quiet is wanted, if we are to perceive the good we desire.

But Christian Science goes a step further than any rule which enjoins mere silence, and says at every turn: Call Good into manifestation. First, make the holy silence in which it can be heard, the sacred atmosphere in which it can be seen. Then claim that you do see it. Here is the one bit of explanation which those persons need, who are suffering from poverty. They want to know how it is possible to help them. They think it is so very unfair, that in every course of instruction on Christian Science, directions are given for the healing of disease, and so little for circumstances, or poverty. "These are as hard to bear as any sickness, but we are left to make up our own treatment for ourselves," say the sufferers.

The exact way in which poverty will be helped no one can tell, but the following may be useful:

POVERTY.

GENERAL REFLECTION ON SITTING DOWN TO TREAT YOURSELF.

It is not true that I am suffering from poverty at all. However, as I think I am, this is the way to get rid of my delusion.

1st Day. No belief of my parents in poverty can make me poor. I am not under the law of mortality, by which things or thoughts are handed down from parent to child.

None of these beliefs has any power over me:

(1) That it runs in my family to be unlucky. (2) That I was born unlucky. (3) That anyone can be born unlucky.

(4) That the people I am associated with are unlucky for me. (5) That previous bad luck can bring any more. (6) That predictions about bad luck have power over me or anybody else.

All these are errors, and I reject them.

There is no such thing as a Law of Luck, or any seeming rule of fortune, which can be to my disadvantage. I am free from all such seemings. The All-Good puts no child of life under any rule of death or misfortune. To do so would be cruel, and all that seems cruel is only what would be true, if The Good were not all there is. It is a supposition; but I cannot know the reality till I claim it instead of the supposition. I am tired of supposition, and I want the truth.

I believe I am under the law of the All-Good, and I am sure I cannot set any limits to its ways of working, or imagine in how many ways my circumstances could be changed. Part of the All-Good's way of working might be to open my eyes, so that I could see some next step I might take. At any rate, I claim that I have access to all the intelligence I can possibly want, in order to be poor no longer.

God is my life; there is no other.

God is not poor; I cannot be poor.

God is my intelligence; I can see aright; I can see what is really there.

God is my wisdom; I can judge rightly; I know what I ought to do.

God is my will; I have no desire but to do what is right.

God is love; my path is pleasant.

2nd Day. No belief of the Race in its being under a law which distributes property in some particular way, can make me poor. There is no such law. There is only the Law of the All-Good, which is so arranged as to let every child have a child's share, and the store is boundless.

I am not under the law of mortality, by which people take to thinking that for one person to have a good thing somebody else must go without. That is an error, and I decline to think in that way. The Race has no power to impose ideas on any of us, and we can declare ourselves outside any mortal law, like the law of Race, and claim that we are the children of God only.

If I do not like any way of having property that I have ever heard of, either miserliness or sharing with everybody who asks you; or living in communities, or letting great

capitalists do as they like with all the rest of the people, I need not sit down in despair, and think these are all the possible arrangements which could be. I am neither compelled to despair, nor to invent the law of property as it ought to be. I am only required to demonstrate, step by step, and the particular step that is in my own life practically. I can only do this by declaring that Good is all there is, and then seeing what becomes manifest in my life.

No one has believed this, who made any one of the theories of property, in which the world believes.

Now since everyone who has made a theory of property has believed in evil and misery and difficulty, and since all theories of property are perplexing, and there are more poor people than rich ones, and even the rich ones are not happy, it seems likely the true idea of property will only be born in the mind of someone who clings to the statement that The All is the Good. To cling to it is the only chance for my own life clearing up; and who knows whether I may not, into the bargain, get to know how we all ought to think of property?

Certainly I shall, if that is my great desire; for when we are declaring "The All is the Good" we can only wish what is right.

God is my life; there is no other.

God is my wisdom and intelligence. (To think over again the words true and deathless, which describe your relation to the All-Good, will draw you into close relation therewith, and all denial or rejection of the not-good should be followed by such affirmation.)

3rd Day. No belief of my own that I have brought my poverty on myself, can keep me poor. No one of our mortal acts is a law-imposing thing in itself. There is only one law which is always going on, and that is the Law of Good. There is no such thing as Time; it is a mortal idea, and we build it by talking about it. At any rate, I can stop building Time, if I stop dwelling on the past, and wondering about the future, and antagonising the present. There is only one Time;

THERE IS ONLY THE INFINITE NOW.

I have no regrets; because all the mistakes I seem to have made were the Good not made manifest, and now is as good a time as any other to make Good manifest. At any rate, it is all the time I have.

And I have no fretful designs, for I desire only to make the Good manifest ; that Good will be sure to be the thing which will ease my poverty somehow ; but I cannot tell how, beforehand ; I only know that Good made manifest is sure to be the right thing, and will make me happy.

I claim that I desire this and this only, and that I have good will enough to desire it with a pure heart fervently, and good sense enough to see when it comes into view.

Every child of God has a child's right to good will, good sense and happiness. They are just what God wants me to claim ; just the very things. This claiming is my part. This is what I have to do ; and the Law of God will do the rest.

I affirm that nothing can keep my own away from me ; that what is mine does come to me ; that I have all I have any right to have ; that no one desires to keep me out of it, or has the slightest power to do so.

John Burroughs in his poem *Waiting* says just what I mean, except that he builds time by his way of thinking.

WAITING.

BY JOHN BURROUGHS.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea ;
I rave no more 'gainst time or fate,
For lo ! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace ?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me.
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone ?
I wait with joy the coming years ;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height ;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky ;
The tidal wave unto the sea ;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

4th Day. All this confusion in my mind is unreal. Nobody hates me; nobody wishes me ill; and if everybody did, it would have no power over me. Whether this confusion and irritability come from my own seeming thoughts, or from the seeming unkindness of others, or from any general dislike felt towards people who look poor and shabby and old, and immature and silly, whichever they please to think me, I declare that the confusion is unreal; that I am not anything disagreeable or poor or distasteful, and that no one's thinking me so can make me so. I am not afraid of anything or anybody. How can I be? God is my defence. I have no fear. Love is everywhere, and it is all there is. So long as this seeming cloud is in me, I must hold to it, that there is nothing to fear, and when details come up before me out of the confusion, and seem to hurt me worse than the confusion itself, I must just deny them away; deny that they are real; and then affirm that God is my Love and Intelligence and Peace; and look for Peace, expect it as a matter of course, knowing that God who is All-power intends me to have Peace.

5th Day. All this weak, empty ignorance, this feeling that I do not know what to do next, is unreal. I do know. No one can stupefy me or keep me foolish and ignorant. My parents' ideas cannot; the Race ideas cannot; my own ideas cannot; companions and friends cannot. I have declared that nothing stands between me and intelligence. I have strength of mind; I have clearness of purpose; I can do all that is required of me.

No one can browbeat me, or talk me out of my plans, or discredit them; I protect them.

No one can confuse my judgment, or throw doubt on my principles or my good name. It is not possible. I am strong, for God is my strength. I am joyful, for God is Love.

6th Day. I get Good out of everything my parents did for me, all the ideas they held, and all the education they gave me; and I am poor no longer.

I get Good out of the Race and its ceaseless yearning for Truth,—its ceaseless belief that Truth can be had, about wealth as about every other topic.

I get Good out of my own experiences and efforts; my constant desire for Goodness and truth has brought them me, and I see what I want and how to get it.

I get Good out of all the people around me; I see that

there is no reason why I should not succeed as well as they, or they as well as I.

Such power has come to me, that my work which was hard, is hard no longer. I can do it easily.

I see how to get on with my employers and associates.

I see that the constant sense of oppression had no power to hang over me, if I denied it away, and it was general and not due to particular persons, who were oppressing me, as I used to think.

My eyes are opened and I can see.

I see what the words mean, "They that seek the Lord shall not want any good thing." (*Psalm xxxiv. 10.*) I want for nothing.

PEOPLE'S DAILY WORK.

A lady who is a canvasser for a very artistic and ennobling book, wrote of it thus :

"You see my business at present is to sell a product of mortal mind to earn the money to buy the truth with. I can see what I ought to think if I were presenting Spiritual goods, so to speak ; but that is not my duty at present. Now it has seemed to me that perhaps I do not hold the right thoughts of power regarding the work. I ask you because you are trying to answer the needs of poor anxious ones to better their material conditions, as well as to enrich their Spiritual lives. Mine is a most satisfactory work, and in it I am making an ample return for the money. I am sure my motives are right, for I am trying to earn an honest living, and I have no desire for anything that is not rightfully my own. I have treated myself for poverty according to the 'formula' every day since I received it, and while it has not yet helped me in a material way, it has led me to a much greater perception of Spiritual truth which is what I prize most, and I trust will eventually help me to so work as to be successful, and thus enable me to take care of those who are dear to me, and also to help some others. You will be glad to hear that I consider my eyes almost well; I am so thankful. Nothing seems more precious to me than the truth by which they are being healed, and I am learning all I can about it from reading."

No sooner do sensitive, high-minded people get glimpses of fresh Spiritual truth, than the clash between them and the world seems strengthened ; it usually takes the form of doubting whether their daily occupation, or its aims can be

justified, in their higher and new light. To all such we would say, be very indulgent to yourself and your circumstances; few persons are engaged in ideally good work; and but few are engaged in work so wicked that to flee is their first duty. Affirm that you do make Good manifest in all the ways you know of. Affirm that the eyes of your soul are wide open, so that you can see the very best way to work for Good; and then keep straight on, till the chance comes, or you reach the turning in the lane. Meanwhile, work quite heartily. Cast no shadow of doubt or contempt over your natural occupation.

As to the 'formula for poverty' not enriching any person, it was intended to help certain persons to see their circumstances in a just light; to see that we can do something for ourselves all the time; and that as we did not get poor in a month or two, it is not odd if we do not get rich quickly, or even much better off. That 'formula for poverty' has kept Spiritual energy awake in many a heart, ready to do the best with the actual, ready to seize the next possible, ready to resist the sense of helplessness and inevitableness.

As Spiritual life intensifies, the desire for mere possession of wealth always lessens; because earthly wants grow fewer; the desire to 'keep up appearances,' to take part in social life, to extend the Ego artificially, by having a share in all that is going on around, whether it concerns us or not—are among the reasons for craving wealth which will always die out as the True Self comes into manifestation. Then the craving for money in order to help others, lessens, because better ways of help come into view; the sense of one's own proper tasks grows stronger, and by the time they are fulfilled, the craving is stilled; for that has been done, which you are fit to do, according to your stage of evolution—your growth in grace. Money will come to serve you when you are fit to rule it; and all other possession of it is clogging, as you perceive, whenever people have money without insight. The 'law' under which you are 'poor' may be shewn you. And—last and holiest lesson of all—you may be shewn in what sense poverty is no misfortune. The so-called 'Formula' is a kind of meditation on the subject, designed to clear the way for higher and holier thoughts, which are in the New Testament, but are usually condemned as 'unpractical.'

THE FEAR OF MAN.

"*The fear of man bringeth a snare*" (*Prov. xxix. 25*) is a familiar saying to us. But to those who hear the words for the first time, they are apt to bring the suggestion that if you are not afraid of some particular man, the advice is not for you, and so you can turn a cosily deaf ear, and go to sleep, while those persons listen who are so weak as to fear any person.

'The fear of man' is the cause of more illness than anything else. Fear; you fear me, and I fear you, we both fear Brown, and Brown fears us. If you are the confidant of your friends and neighbours, you must have laughed good temperedly to yourself to think that they were all so afraid of each other, and yet were all unaware of it. How unreal the trouble seemed, about which they beset your neighbourly ear; how easily it would all be brushed away by some plain, bluff person who feared none of them. Is not this why we teach children to be strictly truthful, and fear nobody? Do we not know that this will bring them the least possible trouble, and enable them to do the most good? If they fear nobody but are not truthful, they may become impudent and brazenfaced. If they are strictly truthful, but fear everyone, and 'cannot say Bo! to a goose,' they are tyrannized over by the brazen-faced, and usually end in being untruthful, into the bargain. In fact, the goose begins to say Bo! to them.

There is no wiser word for us all to say night and morning than this:

THERE IS NOTHING TO FEAR.

As you say it, let the things occur to you that you think you are afraid of,—the harsh word, the commercial trickery, the querulous invalid, the distasteful task,—and as each starts up, confront it with "There is nothing to fear." It will be as though you said to some impostor: "Now my good man" (always be polite, you know; it does people more good than you can tell), "it is useless for you to try to take me in. I know all about you." An impostor so addressed usually gives in at once, and tells you in broken, human accents, what his real need and history are. You see him in his true light, and can deal with him

helpfully ; he has ceased to prevaricate and take postures ; ceased to impose on you.

Even so will it be with your day's work, if you will look straight into its eyes and say, "It is useless to try to impose on me and frighten me ; I know you through and through ; and I know there is nothing to fear. Now, tell me in plain English what you want of me." You will find that the plain English of work is very simple. It is always :

DO THE NEXT THING.

This is what the wise ones mean by saying you can make every day beautiful, and every day a step in the ladder upwards. Any day and anybody's work will do as well as any other, to begin the practising of casting out fear.

"Do the work that's nearest,
Though it's dull at whiles ;
Helping, when you meet them,
Lame dogs over stiles."

So says Charles Kingsley. To his wisdom let us add, that if you cast out fear, no work is dull. Cast out the fear of dulness. You have no conception of the vast resources of Good all around you, ready to rush in and flood out all the dulness and boredom. You do not like to ask for it unless you 'know how it is done.' We reply, according as you become like the great conjuror, Good, you will get to know 'how it is done.' It is not hidden from you. You hide it from yourself by many things, but chiefly by fear. Some old words about a God who 'waiteth to be gracious,' mean that there is no end to the loving kindness of the Giver, directly we look for it and cease to fear.

So to all of you who are sick, we say : Cease to fear that your illness has any power ; it has no rights ; it is not bound to follow some particular course ; it is a lawless thing ; and this will become plain to you directly you cease to fear it.

If you have fits of ague, and suppose there is a grand, wonderful law in them, which makes you so dreadfully ill every now and then—just as the hay wants carrying, or just when all the travelling men are due at your warehouse, or just at spring cleaning, or holiday time—turn round upon it and tell it there is no *law* in it.

A little disbelief is very nipping ; (only be sure you nip the lies and not the truths ;) but a good round declaration

of war will scare away enemies like illness, who do not mean fighting, and have not got a general. To many freedom comes, on thinking :

"Yes, there is the whole secret for us :

EVIL HAS NO GENERAL ;

it is a planless, lawless, meaningless imposture. Evil is 'only a little tin soldier,' without any of the virtues of Hans Andersen's dear little hero."

Evil only stays till you give it notice to quit ; then it cannot possibly stay. Evil requires no notice of approaching discharge, no 'days of grace.'

You owe an honest citizen due notice of change of intention towards him in your dealings ; you owe Evil nothing. Evil has no contracts, obligations, furniture, live stock, chattels or anything whatsoever. You can turn Evil out any time, and completely.

Now, the only way to get you to try, is to talk in this way, as if Evil were real and you could 'do' something about it, such as 'turn it out.' (We deal with mortal error just long enough to erase it ; so runs the phrase in Christian Science.)

But the fact of the matter is, that you can turn Evil out so quickly, precisely because it is not there at all. It is your own mistake that you turn out ; your own error is all the Evil there is. Turn out error, and the real self of you is there.

Emerson says much to the effect that evil is a nonentity, a nothingness, a mere negation.

How many of us have read his words, and either assented or felt indifferent, but never saw that we could turn the fact to any account, whereas it is the keystone fact of life, and to realize this means control of all.

But will you not feel very lonely without any of the ideas which you used to have ? Bound up as they were with error, they were nevertheless all you had.

Yes, certainly. We feel a little shivering, and cold, and naked.

"Not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." (2 Cor. v. 4.)

Affirm then, All is Good ; Good is everywhere ; I am a part of Good ; there is nothing else for me to be part of ; being thus within Good, I can have whatever I want ; I

can only wish what is right ; and the store of Good has no bounds ; there is enough for us all.

This will 'clothe' you ; this will take away your loneliness ; this will give you all you want.

A WORD ABOUT RICHES.

Do you know, that it is a mistake to think everybody wants to be rich ?

Everybody wants to be happy ; and as the popular cry is "wealth is happiness," people join in and cry the same, whether or no it is true for their own natures.

Just let them know they can all have whatever they want, and you will soon see them quieting down, and choosing what really does satisfy them. This cry for mere wealth is very monotonous, after all that is said and done. Tell them all they can have whatever they want, and you will see some slide into very quiet, modest positions, not at all anxious to manage great affairs ; delighting in a very simple life, pursuing some pleasant work, or bright idea. You will see others expand, as by the removal of a heavy weight of atmosphere ; they had all the time a deep desire to conduct large affairs, but fancied it quite out of their reach ; now the doors fly open ; the reins come into their hands, and what is more, stay there ; the old temper calms down, and no longer upsets projects ; the vision clears up, and shows ways and means. When people know they have only to suit themselves, you will soon see what their real wishes are.

Cast out fear and you will see how to suit yourself.

We have now glanced at how to cast out fear from daily work ; from illness ; and from circumstances.

Fear of People enters largely into all the seeming troubles of ordinary lives and prospects. But now let us glance at Fear of People as it affects extraordinary lives and prospects.

"No, don't go off to that," I hear readers say ; "because (1) extraordinary people can always take care of themselves ; (2) there are so few of them they are not worth considering ; (3) they never are of any use to the world :

'GENIUSES ARE NEVER ANY USE,'

you know. Continue discoursing about every day people ; but do not go off to geniuses."

THE USE OF GENIUSES.

"Extraordinary people can always take care of themselves."

An 'extraordinary' person is one who sees a little further than other people. He or she sets to work to act upon the vision of truth,—paints pictures; writes music; writes poetry; plans new uses of electricity; new ways of teaching little children; in short, makes manifest the good that has been glimpsed, or works it out into ultimates. "But do we not all act in this way?" 'Ordinary' people are of two kinds: those who neglect to act upon what light they have; those who claim and desire so little that you may say they do not act up to the light within them. In either case, it is fair to say, that the whole difference between these ordinary people and the extraordinary ones, lies in the disposition, or even yearning, to act up to what light they have.

Now how far can the extraordinary people take care of themselves? If by this you mean 'compel admiration from the ordinary ones,' it is usually the last thing they succeed in doing. This is for a very good reason, which may be briefly stated:

"Light is come into the world, and men loved darkness rather than light, because their deeds are evil." (John iii. 19.) Thus the 'light' person looks black, or all wrong to the rest, who are in evil (error).

And yet (and by the same law) these people who are in evil (error), are for ever being taken in by humbugs of all sorts. It is because the Truth is not in them. No one is so hard to deceive as a sternly truthful person. Now do you see

WHAT THE EXTRAORDINARY PEOPLE ARE?

Your second assertion was "there are so few of them they are not worth considering."

What if one such person can achieve more than a thousand of any other sort?

There are more stones than gold. True. But your third point was that 'geniuses are no use.'

A man who had long and successfully traded with North American Indians, describing the secret of his popularity and success, said: "They would lay out their furs in piles; ten skins in a pile. I would lay down ten single

silver dollars opposite each pile ; and so on. Other men would try to offer them lump sums, like a five dollar gold piece, but they only grunted, and declined to trade with them, even when the prices so offered would have amounted to far more than I ever gave. Paper money they would not take ; nor could they even understand me, when I changed prices, even raising them on account of quality. One skin for one dollar was all they understood."

It is an old, old story that if you cast pearls before swine they will trample them under their feet and turn round and tear you to pieces.

If genius takes the form of knowing a pig when it sees it, that is the best protection for genius hitherto discovered.

Genius has been so little use because the world will not let it be useful. You know not how many beautiful gifts you have slain by sheer envy.

A gifted person is merely a target for hatred to shoot at ; and for protection naturally learns to shrink into habits of standing aloof, which make you say 'geniuses are no use.'

When the world has petted a genius, it has been not the genius, but the success, upon which it lavished its honours. A genius who gets recognized, has had something the world could understand besides ability ; or in some way was not a rebuke and a reproach to mortal mind.

Byron was not only a great poet, but an English nobleman ; and though society had times of pretending he was too immoral to associate with, it had times of paying him every attention.

Genius needs appreciation, if it is to blossom into full power and usefulness ; but does not expect anything more than every man owes his neighbours and himself : Toleration, not persecution ; trust, not harrying. A sham genius, a pretender, is never satisfied with this, but makes more extravagant pretensions. You owe this same tolerance and trust to your own promptings, be they what size they may.

"To thine own self be true ;
And it shall follow, as the night the day,
Thou canst not then be false to any man."

SHAKESPEARE.

This is mere common sense or good manners ; but we all need reminding of them, and the young need to hear them for the first time in their dawning lives. Do we or

do we not mean half the moral sentiments we utter or approve? No wonder the young are bewildered by the fine talk and inconsistent action so usual everywhere.

But let us not talk of the past. Now we have this Spiritual awakening we call Christian Science, we can clearly perceive that we all want to grow and make Good manifest as fast as we can; and this is all genius wants, either.

So let us be sure we 'ordinary people' are as kind to our greater brothers and sisters as we can possibly be, instead of turning away ungraciously.

Cannot you see that just as some of you would discover you do not desire wealth, directly you were told all can have it, so, directly you are told you can all become as able as the most strikingly gifted people, you will find you do not want to be gifted, and would not at all enjoy a larger public life. Do you not see that all you have a right to wish and will about, is what will make YOU happy?

You have no business to want my gifts or my happiness. They are not mine. Gifts are not gloves or shoes that you can give away, if your friend's hand or foot is the same size as your own. What I have is not mine; I did not make it; I only appropriated it because my soul desired it.

Can you not cease to envy genius, now that you know you can have it yourself? Genius is only a persistent preference for light; a life-long choice of good; a perseverance in righteousness, mirrored and manifested in some gracious gift of personal beauty, song, speech, knowledge of affairs, or attractiveness.

It only means that the secret of Good, and of good living has been cherished and welcomed, that the 'fight with evil' was accepted and fought on a small scale, and without delay; "deal with thine adversary while thou art in the way with him." To hate those who are gifted, is to be willing to murder; to slay the Truth-principle, which they are willing to make manifest and which you profess to love.

BICKERINGS are like hailstones, which break the crocus stalks in early spring. Be silent; and what has to fall, will fall like soft snow, that shelters and keeps warm.

STRIFE is like the pelting rain, which washes the poor little flowers out of their beds; and hurries them into the gutter of oblivion. And then you say, 'what stupid little flowers!'

MALICE is like the stupid hens and turkeys and pea-

cocks, who make a regular scratching ground of the best flower-bed.

GENIUS SUFFERS FROM FEAR OF PEOPLE.

Now 'people' means all of us ; and 'genius' means the brightest shining of truth we meet. Let us welcome it, and then verily "The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose." (*Isaiah* xxxv. 1.)

CHAPTER X.

CHILDREN AND EDUCATION.

"Train up a child in the way he should go: and when he is old, he will not depart from it."—PROVERBS xxii. 16.

"Keep thy heart with all diligence; for out of it are the issues of life."—PROVERBS iv. 23.

"Play is the child's work."—FRÖBEL (1782-1852).

WE have yet to see what a generation of people would be like who, as children, were reared on the doctrine that Good is the only real thing there is. It will be a glorious generation, a New Age indeed. If we come to think of it, we have all been brought up either in evil, or in fear of evil. It is only a wonder we are as good as we are! But let us start afresh.

Fortunately we can start any time and with anybody, anywhere.

Since, according to our doctrine, evil is a negation, and only goes on till we call Good to take its place, we have but to call, and Good will answer,—cannot help answering.

If it be true that the Good can protect us in the precise way we most value, is it a blessedness which any one of us can take hold of, or how is it arranged?

The truth of life must be the same for us all, must be within a little child's reach. And it is.

If children did not find out the truth of life for themselves, they would never learn it from older people, in any form available for childhood. But children are great discoverers; and if we cannot teach them truth, we give them broad hints by our example, and by surrounding them with love and encouragement. A child who avoids crying when it is three years old, or when first exposed to teasing at school, has found out the law by which this girdle or sphere of protection may surround our steps.

What he is in search of, is merely some sort of immunity from pity even from mother and nurse, which is too overwhelming for his taste. But the kingdom he finds, lifts him at once into a higher control over his circumstances.

A child who refrains from tears, asserts in the most practical manner possible: There is no evil. And the reward follows swiftly, as it always does. Immunity from attack rewards the child for its resistance to attack.

The sphere of protection is always around us; we do but make it manifest when we claim it is there. And we make this claim, whenever we hold to good, and ignore or deny the power and claims of evil. When we do so, the thing appears which really exists. The Good which really is, is seen when we put nothing else there; it fills its own place.

TEACHING CHILDREN.

The teaching of children depends for its value on the teacher and the mode. Children who are taught crossly that "God is love," merely derive an impression of crossness, and want to get away. Children who are taught engagingly that Adam and Eve lived in Eden, receive the impression of a beautiful fairy tale, which is nice to think about, or even weave into their play.

What we have hitherto wanted for children was a statement of Being which should be evidently true, prove true on all occasions, and be evidently kind.

Now "God is love" is certainly kind; nothing could sound kinder. But how account for mumps or scarlet fever to the suffering child? How account for the child's inconvenience in dwelling among grown-up people, whose knives—such delightful playthings!—cut; whose fire burns; whose buckets of water drown the dabbler, or give a cold through a wetted pinafore? How could 'a God of love' make mumps, and fever, and cold to be caught through getting wet?

The children have shown remarkable tolerance of our inconsistency, all this time. They have not pressed us so hardly as they might have done. But now we are ready to meet them. We can say to them, You dear little creatures! The way for you to avoid the things which plague you so, is by learning that they have no power to hurt. You can do it quite as well as any grown up person.

We will show you that to use things rightly hurts no one. We hurt ourselves when we use what is not suitable for us, or is in any other way, not our 'own.' But no one can live in this world without using things around him, or wishing to do so; like everybody else, you put out your hands to

handle what you find. When they hurt you, fear begins ; you begin to be afraid of the world you live in, and the more frightened you get, the more things will hurt you, because fear is blinding, and prevents your seeing where your mistake lies. We will help you by providing you with chairs, tables, and things of your own, which, like those in your kindergarten, enable you to taste the sweetness of enjoying life in your own way.

And we will all love you as much as you can possibly wish, only we shall not hug and pity you when you hurt yourselves, because that is the wrong way to love you. We will love each other by taking nice walks together, by keeping things tidy at home, and being kind to our friends and to pussy and doggie, and being so glad to welcome Mother, when she comes in, or see Father off to work in the morning, and home at evening tide. We will put our love into the proper forms. And so, by loving each other in the right way, and saying only true things, and not talking of errors like pain and trouble—which are not real—the pain and trouble will not come to us any more, but we shall be surrounded by good things, such as prove it true that “God is love.”

NURSING CHILDREN.

The pathos of stories which turn on the sickness and death of a little child,—all sickness when written about eloquently,—almost makes us forget what it must have been practically, to the children described.

Oh ! mothers and aunties, sisters and daughters, you are the ones who have to nurse the sick children ; hasten to learn how it is true that there is no need for sickness. Get the fathers and sons, uncles and brothers, to listen if you can ; but they are grown up people, and can learn for themselves, whereas little children know no better than that they are sick and ill, if we all say so, who must know and who have their lives in our care. Dear, devoted women, the praise and glory of every nation where your loving presence is felt, put your devotion into learning how to think, so that a thought from your mind may do all the work you used to put into nursing a sick person for days.

EDUCATING CHILDREN.

Watch your children at home. See their characters in play. Mould them or help them to grow into fine and noble citizens.

For the sake of the children, study the Spiritual control which Christian Science gives. If your children are too noisy, either you are ill or they are. There is no need for children to be the plagues they often are; they would be far happier, if harmonious; and if you speak to them silently about harmony, it will show out in their ways and manners.

Spiritual teaching will give children manners. Unmannerly children are no pleasure to themselves or any one else; neither are drilled, formal children. But a child is a constant joy, who has pretty little ways and manners which are natural to it, and are part of the harmony in which it lives. By silent treatment, free the child's mind from fear and inharmony; then manners will come of themselves.

MANNERS.

People, who like Swedenborg, report that they have seen a good deal of the angels, say, we are blanks to them except so far as we are in Spiritual light. Why should the angels, of all people, see what is untrue? Why should they not illustrate and prove the great truth, that evil is a nothingness? Hence, where there is nothing for them to see but what we call evil, they see nothing.

If you will inquire a little among your friends, in whom the life of the Spirit is at all conscious, you will learn some such facts as these: "I have known Mrs X for years, yet I have the utmost difficulty in recognizing her when we meet in the street; it is because I cannot see the Spiritual self in her." "I see so much in Mr Z; but few do; they feel his presence, but do not know him well."

And if you listen to the comments of the soulless on the soulful, it is also "I cannot see anything in them for people to admire so much."

Thus the good and the empty-souled cannot see each other; and the good cannot perceive and enjoy souls except so far as interior preparation permits. Politeness has been warped from her true function, which is to enable us to practise amiable bearing towards all, and converted into a denier of the soul's natural perceptions and beneficent guidance.

If you cannot see Mrs X, do not try to be as demonstratively amiable to her as you feel inclined to be to Mrs Y. Let her slip by you, as it is natural she should. If you

trust the Spirit, you will never need to avoid or 'cut' any one; for you simply will not see or meet those to whom your soul has no inclination.

Wisdom is justified of her children at every corner of the street. One of her children is good manners. William of Wykeham, in the 15th century, said, "*Manners maketh man.*" Emerson says a great deal of brain goes into fine manners; and that every rule of manners was originally some little touch of genius or love. Another of wisdom's children is this Spiritual Science. But all wisdom's children harmonise. Where do the people who have manners, suppose they get them from? They cannot be bought, and they never change with fashion.

The politeness of the Arab, who spread us rugs in the fields where proud Carthage once stood by the Mediterranean Sea; the politeness of the Swedish farmer, catching perch beside Lake Mälare, is the same as the politeness of the Duke of Argyll's bailiff in Western Scotland, or of a coloured waiter in America. Manners are only the expression of the Spirit in conduct.

Now pleasant behaviour is so endearing, that people try to practise it from sheer self-interest, and to have the form without the spirit.

So powerful is Good, that if you will only play at being good and use its forms, it will improve you; you may even come to taking yourself at your word and become the pleasant person you are playing at being.

Let us, then, not be hard on people's little attempts at manners. We once knew a woman who made a point of being down on all shams. She had liberal ideas, was well off and energetic. But her own children were not truthful; she never produced the impression of truth herself; she mis-reported conversations till people declined to see her without witnesses being present, she ruined every committee she sat on, and was practically a great annihilator of energy in others. "Who made thee a ruler and a judge over us?" arose as a cry from all her associates, and she was compelled to drop out. Years have passed and she has never dropped in again.

It is useless to be hard on people; they all do as well as they can; they are all trying very earnestly; and when the angels cannot see a single blank among us, the millennium will be here.

THE KINDERGARTEN AND CHILD-LIFE.

Before the school age, give your children plenty of play ; such as children enjoy. Send them to a good Kindergarten, if you can ; for there they will have the inner life fed and encouraged and respected, until it will be so strong within them that they will acquire the power of taking care of it for themselves ; then no school will hurt them ; but they will get all the good out of school days that they are meant to yield. Children who have had their inner life thus cherished, can go through studies, not only without harm, but far more advantageously than others can.

It was in pointing out all this and arranging an education suited to child-nature that Frederick Fröbel has earned the world-wide blessing of all women and children.

We have seen children in Italy and Sicily, children in Sweden and Denmark, children in England and America, all equally happy in playing the little games and working at the little occupations which Fröbel said would make them happy ; would feed each child at its own pace, while yet large numbers could be taught at once ; would discipline the inner nature and yet keep the soul free, until the habits of freedom, conscience and will, were so strong that nothing could break them.

The growing recognition of this is due to the evolution of Spiritual life in all lands. Lovers of physical science have favoured Fröbel's kindergarten methods because they accustomed the child to deal with things instead of words ; and such supporters have often been startled on learning, as from any book written by Fröbel himself, that his aim in setting the child to work on things (the 'occupations') was not to tie the child down to mere matter, but to put him at once in the right relation to matter, that of a commander, creator, dictator ; and not a servant to or even an investigator of the material world. To bring about this correct relation, Fröbel gave the child matter to deal with, that was exactly fit to tempt him to use it, small, light, easy to handle. The fingers learn skill, the eyes learn to see colour and form correctly ; in short, the senses are pleasantly and skilfully trained.

The charm of Fröbel's plan is that one person can see one set of advantages in it, and another a different one.

What Fröbel himself most insists on, is, that his plans train the child Spiritually ; but when he proceeds to explain

how, the materialist often tosses him aside impatiently as a crude theorist, while the formal religious people call him fantastic, and are a little shocked. There was enough Spiritual life in Fröbel to carry him into the Spiritual recognition of a child's nature and to provide food for it. This recognition is what has given Fröbel his hold over the heart of childhood in all countries, and has also prevented his being adopted and endorsed by many. Yet those who spread him most are by no means those who are extremely Spiritual in quality or aware of it in him. People of the external sort do external work, such as spreading new doctrines in a superficial and imperfect way. In Fröbel's case, this matters very little; for the essence of his merit lies in his having embodied his Spiritual thought and his provision for it, in forms which tell their own story and do their own work as they go along, however unsatisfactory be the person who uses them.

But let a person who is Spiritually awakened study Fröbel, or let an old student of Fröbel study Spiritual science, and the wonderful efficacy of his provisions will appear. He provides for the silence in which we come to 'know,' and the activity by which we express our knowledge. He provides for the universal Law of Symbolization, by which everything stands for some idea, and small things acquire importance and sanctity; for the immense rapidity with which this operates, so that the block of wood which stands for a brick now will be called a mountain or a dog, a book or a tree the next minute, and yet satisfy the symbology of the occasion and the child's fancy.

Fröbel insists on the great Spiritual law that we can only see what our eyes are ready to see, can only know what we are ready to know, only do what we put our will into. If this be accepted and held to, it brushes aside all early teaching of disconnected facts to children. Fröbel constantly asserts that our aim is to have life and to have it more abundantly; a new life, a better life is the burden of his song; the life to be had by living, by freedom, by seizing whatever is around us, and insisting it shall bring us good and respond to our commanding, as masters of our own life.

Sayings like this have been current for so long, among persons who like moral and pious thinking, that they seem threadbare, and are almost ceasing to carry even hopefulness, to the indifferent reader. But to the student of

Spiritual science such words give not merely an acceptable hopefulness, but state a creed which amounts to absolute control over self, and life and its affairs. This creed is as easy for a child as for a grown person ; and herein, also, does Fröbel show himself a true guide and master in spiritual things. The truth of life must be something so simple that it is true for all persons, in all countries, from the cradle onwards. So Fröbel, in his little songs, gives truths which will never need to be left behind, or unlearned, and possess what we have fallen into calling, almost too lightly, magical power. But the power of words is the greatest reality in the universe. The power of 'evil' or inferior words, only exists for those who believe in evil's power. The power of good words, carrying good intention, or stating pure truth, is to bring good to pass upon the person who says them. If, then, a great truth be put into words so simple that they abide upon the lips of a little child, are hummed by the child in its games,—acted in the little dramas which make up nursery play, and altogether interwoven with childhood's happy hours,—that truth contains potency to surround the child with protection. That truth will envelope the child so that it is hard, if not impossible, for its tender growth to be assaulted, or interfered with. That truth will play the part of a loving and watchful presence, alert to ward off harmful things. A dim perception of this prompts the teaching of poetry, hymns, and Bible verses. If they are beyond the child's capacity, the vexation associated with learning them will probably neutralize any good they may do. For vexation is a kind of fear, and on fear no soul can live.

A carefully brought up child is one on whose behalf every advantage has been seized by intelligent and loving grown up people ; not a child whose activity and experience have been narrowed by stupid and ignorant fear. One feature which may be utilised, is the child's love of doing, and of picking up words, which it will repeat, and make useful in a dozen games, each game being some Spiritual expression of growing thought. Seize this advantage and play with the child ; see how much there is in a child's play ; help it to utter the life within it ; help it to form the ideas that it is struggling with. You can guide the romp or the wild story, so that good is victorious, meanness is conquered, courage holds out, love is the prompter when anger seems rising, and life yields wholesome lessons, social

culture, joyful song, and beautiful art. All these are products of the Spirit's life, and where it lives and is not stifled, they will appear, whether it be in the drawing and bricks, the games and singing, the friendships and courtesies of the kindergarten and the nursery, or in the splendid paintings, carpets, and architecture of some great artist, or the great social progress, which true hearts seek, and for which they are longing.

In conclusion, let us repeat our first statement : Fröbel is beginning to be understood, because Spiritual life is beginning to be recognized. A child is not merely a being who has to be fed, clothed, put to school and then into business or married ; our own deep suffering as grown up people is teaching us this, at least. Our own deep joy in finding it is Spiritual power which can alone give us control and happiness, is leading us to see that the same is true for a child, and that whoever has seen this, and in the light of it, has devised educational plans, is on the right path. Fröbel saw this and planned accordingly. "Come, let us live for our children."—FRÖBEL.

Thus to the student of Christian Science, whose living interest has taken the form of grieving over our false methods of education, we say : Go and study the kindergarten, for in it you will find principles and practice which are just what you want, and that are even awaiting your spiritualizing touch.

To the kindergarten teacher we say : Come and study Christian Science, for it will give you precisely that control over children, which you are supposed to be able to exercise ; that insight which you are supposed to possess ; and that management of affairs, without which you feel liable to be a sufferer from 'circumstances,' 'parents,' 'competition,' and local 'difficulties.'

The truths of Christian Science can be taught with advantage to young women who are preparing to take charge of little children, and will be hailed as the greatest possible boon by older women, who know what a confused task seems the bringing of good to pass where evil appears rampant, unless the secret is known. Evil is not a real thing. Armed with this knowledge, the victory is yours. You have only to declare the Truth and the enemy is no more.

The greatest apparent result may be gained among the older and riper minds, who have seen most of life and its difficulties, and are amazed to see how close Fröbel's

Spiritual philosophy has led them to the secret of life and living, and how easy a step it is into Christian Science. One lady will cure her cold ; another her husband's headache ; several will try the silent denial of a child's desire to disobey, and will be surprised at the effect on its conduct. A mother will tell, "My little girl threw herself down in a violent rage. I only said to her silently, 'you are a perfectly good and gentle little girl ; you want to do right ; you cannot wish anything else ; I hold you as the child of God, and perfect.' In a few moments, she came and hugged me, and I said : 'That was not my daughter.' 'No, mamma, it wasn't. But I am good, and I want to be good. Help me be good.'"

Be kind to the kindergarten teachers in your neighbourhood ; ask to see the children playing their pretty games, and learning industry, order and law in 'the occupations' they follow so joyfully. Go to the kindergarten, and go again. You will see what is meant by saying, "the kindergarten is an expression of the Divine Science in our day." Each child in a kindergarten is led to develop the powers of the soul by the loving atmosphere of the place, by the occupations and inventions, and by the songs sung.

Why cannot all this be done at home ? Some of it can. But goodness means goodness towards others. The child must be taught to live, and the kindergarten is a school of life and living.

SCHOOL LIFE.

Why do children so often turn ill at school ? The doctors say 'from overwork,' and harass the parents, who harass the school teachers, who have, according to the doctor's theory, harassed the child with too many lessons. Children get ill at school, because what they learn there is all 'mortal mind ;' it is all about the outside of this outside world ; it is not pure truth, any of it, nor supposed to be ; it is merely what is called 'useful information.' This is part of the reason why children get ill at school.

A further reason is, because the knowledge is offered to them regardless of their stage of life and growth. It is 'nobody's fault.' The parent knows no better than the school teacher ; and he (or she) has to go on, without stopping for the 'whims' of any one parent. And it is

best so. If you send your child to school, let it do as the other children do, and take the little ups and downs just as they come.

Try to talk to teachers about their Spiritual power.

But if they will not listen, never mind; you need not forego the advantages (whatever you may feel them to be) of sending your children to a public school, because of a general dread of infection or immorality. You can protect them by giving them Spiritual treatment, and you can make them self-protecting by giving them Spiritual instruction. They will not need to say anything aloud; for it is the science of silence; so no one will call them 'prigs' or 'saints.' And there will be no terrific battles between inclination and principle, because it is the secret inclinations which you train aright. Children are always longing to do right; and will do it far more eagerly than you have any idea of, till you just try the plan of making it possible to them. Generally we make it almost impossible.

We hope mothers will see for themselves, and find out for themselves, that children yield to their Spiritual treatment so quickly that it seems magical; they catch the idea and apply it to themselves and to other children so wonderfully, that every mother ought to see it is the true protection against infection of disease for body and mind.

Give each child Spiritual teaching; this will practically constitute a great protection for them.

Thus: a child who knows that evil is powerless in face of Good, has learned the meaning of that puzzling text, "Be not overcome of evil, but overcome evil with good." (Rom. xii. 21.) Such a child can overcome its own temptations as they arise, and is not very liable to be tempted by others; thus it is not afraid of temptation.

Now, quite half our errors come about, because we are so afraid we shall make mistakes, so afraid of being tempted.

Children very readily receive the doctrine that evil is powerless in the face of Good; and will stand to it heroically, even when falsely accused or tempted, in ways grown-up people little realize. Keep your children Spiritually fed with a constant belief in Good, and they will feed themselves, and keep straight, without any rules or anxiety.

Give your children the simple fact that pain is unreal and will go away, if you say it must. Give them the simple idea, "There is no pain, because God is everywhere."

Children will not oppose and argue and reject, as grown-up people so often do. They will astonish you by showing how much they can accomplish with very little teaching from you. They will probably be teaching you before a month is out.

Willie, who is ten, has cured the boy of swearing, who sits behind him in class; the habit disturbed Willie's peace of mind, and hindered his lessons. "He has just left off swearing, mother; and he doesn't know I had anything to do with it."

Johnnie, who is eleven, has a boy's usual facility for getting knocked and cut; but heals himself, and says nothing to Mother now, because he has something better to talk to her about.

HOME LIFE.

Cherish the inner life of your children, in every way that you can, at home. Do all you can to give them individual responsibility; give them a small money allowance, if it be but one penny a week; expect this to provide all 'treats,' but do not expect an account of it. Give them shelves, or chests of drawers, or corners for their treasures, and respect these; but restrict all display of property to these drawers, or shelves, or corners. Give the children plenty of liberty; but give and expect loving welcome when they come back from their games or excursions; and never let them treat home like an hotel; make them respect home and they will love it.

Every wise mother knows that a child must be trained to use its own judgment; to spend its own pocket-money; to speak with, or refuse beggars; to make friends, or drop impostors or unsuitable persons, however plausible; to detect loyalty, or falsity; to see the effect of a careless word; to distinguish the thread of its own duty amid all tangles woven by others. Every wise mother knows that the only way to train all this judgment faculty, is through real opportunity, where the young creature will see exactly how action works out; and such a mother, knowing the child may often put itself in a false position, desires to throw a sheltering presence of love around each such experiment in duty. In the case of a boy, all this is not so very hard to do; for financial dishonesty is about the only thing the world will not pardon in him; but in the case of

a girl, it is a task so difficult that only a mother can fulfil it. Fifty years ago this task was laid upon mothers, and they fulfilled it in their way. For most women born then, they could look forward to a sheltered home, no great self-dependence being exacted of them. They were not supposed to see deeply, or judge accurately. For others, no such sheltered life could possibly be; many a girl would have to depend on herself, and would be harshly judged if she failed; yet the school of opportunity on a small scale was a hard one to procure for her. She would be expected to see deeply into things and people; that is to say, conduct would be expected of her, which can only result from deep insight; and upon whom could this be safely practised? Girls learn it, who have been carefully reared; they have remarkable wisdom and discretion.

Be patient with the slow characters. There are always people who say, "Beloved forms and symbols! you lead me to truth; nay more; you are Truth, for me;" and there are always people who say, "Beloved Truth! No form expresses you to me, but rather hides you."

Mothers will find a useful hint here, which may teach them tolerance with children's characters. Some are 'naughty' from dislike to the 'form,' not the principle; for some would obey gladly, if you explained it; and some cannot obey a principle but only an order or form, and will not listen to 'reasons.' It is exceedingly difficult to get the one who loves truth in forms, and the one who loves truth out of forms, to see each other's point of view. We should desire to stretch out the right hand of fellowship to both.

"My little Jane seems to drop everything I let her carry." Lift fear off her, and she will carry everything safely. Lift off your fear, lift off her fear; trust her; try her; encourage her; employ her; till she has outgrown the old belief.

"Our Jim is the best boy in the world, but he goes mooning along the road, and forgets to post the letters; and he is no more use than a baby." Poor baby Jim! What shall we do with you? Lift your fears off you; then train you. A boy or girl who is 'the best in the world,' and yet forgetful, is in a stage of growth; and if you attempt hurry, you will rue it. They have work of their own to do, work inside their own souls, and the less you expect till that is done, the wiser you will be, and the better they will be.

You said Jim was no more use than a baby ; that is because he is not more than a baby. But then, a baby is a great deal. So is Jim. Make him useful, or you will encourage him in selfishness to which he is not naturally inclined ; but give him short orders which, when once accomplished, need not be recollected again.

All this is what is meant by the training of character. It is supposed to be peculiarly woman's work. It is everybody's work. The best way to train others is to train yourself.

Be just as kind to your poor little self, as if you were somebody else. You would not like to live with a scolded, frightened, driven creature. Why scold and frighten yourself, and then complain you are "such poor company for everybody"? If other people quite agree with you, they can get away from you ; but YOU CANNOT GET AWAY FROM YOURSELF. Why not have a nice person to live with? Choose your ideal, and become whatever you want to be. You would like to live with a person of sound judgment, kind heart, pleasant manners, and good health. Claim all these from the Infinite Good, and look occasionally, to see whether the companion is there.

Mothers and those who have the care of young people, naturally feel that for their sakes, they want to show the present and the future, as well as the past, in the best and truest light. The teaching of history in schools is but a skeleton, because the true reading of events can only come home to a ripe mind. John Stuart Mill, indeed, considered that, on this account, it should be the last subject taught, and not one of the earliest. Experienced practical teachers know, however, that history on its narrative and biographical side, is most enchanting to the young. Many a boy or girl is glad of the help Christian Science gives in school life, to heal small pains and aches, conquer squabbling, jealousy and regrets. Such a boy or girl is sure to ask, "Why didn't people find out Christian Science ever so long ago?" Mothers would do well to reply : "Dear child, there have always been people who knew it, under one name or another ; but in ignorant times, they were likely to be persecuted for either saying anything, or for failing to make enquirers understand, who really were too stupid even to listen to what was said. You know that if you had not found it was true by using it for yourself, you would never have quite believed what I told you, would you?"

"No, mother." "Well, part of the way in which people used to show stupidity, was by insisting they should be made to understand by telling and talking; and that is not the way in which the Spirit teaches any body. A little can be told; the rest must be felt, and worked for, and loved."

CHAPTER XI.

SINNER AND SAINT;

OR, HOW WE BECOME WHAT WE ARE.

A SIMPLE ACCOUNT OF THE DOCTRINE OF KARMA OR RE-INCARNATION.

"Prove all things; hold fast that which is good."—I THESSALONIANS v. 21.

"The friend who came from a journey, is our own soul, which, as often as it wanders abroad in search of things earthly and temporal, departs from us. It returns therefore, and longs to be refreshed with heavenly food, so soon as it has come again to itself and begun to meditate on things celestial and spiritual. Whence the suppliant beautifully adds, 'And I have nothing to set before him'; for the soul which, after the darkness of the world, is panting after God, has no pleasure in thinking of or beholding aught save him."—THE VENERABLE BEDE of Jarrow (673-734), quoted by Abp. Trench, *Parables* (p. 352).

BEFORE going further, let us say clearly that the doctrine of

RE-INCARNATION IS ACTUALLY NO PART OF CHRISTIAN SCIENCE.

We therefore avoid expounding it in our course of elementary lessons, and we now introduce it in a strictly philosophical enquiry as to How a great Sinner becomes a great Saint, because we think the time has come for us to write about this doctrine and others, which appear to so many minds the only explanation of the inequality in people's actual circumstances, moral, and all other differences, and also of their future chances. Many people see the truth that we have to learn somehow, but puzzle themselves about the How, because no one has hinted to them such an extension of time as 'many lives,' or else because they would fain have some other explanation than this. The mysteries of life cannot be told by mere telling; and cannot be unfolded to hearts who rebel at every difficulty, and resist every unfamiliar thought. To understand Re-incarnation or any other thought, give it hospitality; let it stay with you for a month; treat it as a guest; make it comfortable, and see how you get on with it; resolve to understand your guest, at any rate, while not pledging yourself to make a permanent friend. Remember, that by thus dealing with thoughts, you will be able to pick them up in unlikely places, and in forms unsuited to you, and find them none the worse for that. To deal with great thoughts

YOU MUST DO YOUR OWN THINKING.

The questions will come up before many of us: (i.) What will happen to me, if I have lived a life of hatred and vice, and now loathe it and would fain live a life of love and purity? (For we all feel, in some moments, that our lives deserve no better description than this;

if we have not done very bad things, we did as badly as we could, &c.); (ii.) and How does the Power of the Word come in here? The answers are easy to give in a very comprehensible way, if you can picture your life as a great deal longer than the mere span between your birth and death. And it is easy to do this, if you consider the immense difference between yourself now—as wife, mother and grandmother, president of your local societies, clear-headed and honoured—and yourself as the child you were in your parents' home, fifty years ago. How snappish you were about your dolls! you never stole anybody else's doll's sash, it is true; but how exacting you were about having precisely half the ribbon you were to share with your sister; you even made your mother cut it to disadvantage, for fear one piece should be larger than the other. But who would tell you to stand down from that honoured presidential chair of yours, because of the mean way you once had of regarding a doll's sash? You blush to think of it. You are even shocked when you see that same spirit in the president of the local branch, five miles off, on sitting in conference about a proposed public meeting. But had you been a grown up woman at the time of the sash incident, you would have displayed just this meanness. Where has it gone to now? "I've outgrown it; it seems as though it had happened in another life. And yet I recollect, when I was engaged to be married, how dreadfully particular John was to give me exactly what was due to me, and how vexed I was that he never would let me feel it was sweet to give him something; indeed I cannot to this day; his only fault is that he is so precise about everything. So it looks as though his strictness were the consequence of my old meanness come as a punishment upon me."

Let this innocent illustration suffice to remind you how it can seem possible to some of us that

WE HAVE LIVED MANY LIVES WITHIN THIS ONE.

Our 'errors' mean that we do not see truth; we outgrow them 'in time'; time being a matter of mortal thought only, the truth is always existing, and therefore we may come to perceive it in a flash, or slowly. If all this be so, it does not seem hard to some of us to believe that

WE HAVE LIVED BUT ONE LIFE UNDER MANY FORMS.

Those who are able to accept this, hail the explanation of life which is thus afforded. It seems to them satisfactory to say: 'we have lived many lives; most of us have been steadily, some but fitfully, growing better and wiser all the time; in each life, we have just what we earned in the preceding life; in the restful time we enjoy between our lives, we are always taught how to live our next life better, and are often shown the long chain of our various lives;' (thus, the excuse falls to the ground, which some make bitterly, when told that life's discipline is intended to educate us; for they usually say that cannot be true, or we should get some explanation of it all, some sense of its justice).

The doctrine of our living more than one life on earth affects people in very different ways. To some it appears to destroy the promised 'Rest in Heaven,' and to undo 'the salvation of Christ'; or to be utterly contrary to any evidence that Man has at his disposal. For these reasons, the doctrine was not taught to people in general by

those wise ones who have held it in all ages. People who dislike the thought of Re-incarnation, dislike it so very much, seeing it only as an intellectual puzzle, or as so 'shockingly irreligious,' that they would love nothing better than to put down, or even persecute those who believe in it. It is one of those thoughts which should be left alone if you do not like them; and no reader of our pages should feel harassed with it. To those who like the doctrine, it means Evolution in its loveliest form, even Spiritual faculty; and therefore it brings supreme rest of mind, fresh courage, a key to nature, a feeling of being taken into confidence, and shown some of the 'mysteries of God.' It is as bread to a hungry man, when a mind is just ripe for it.

EVIDENCE ABOUT RE-INCARNATION.

Conviction strikes more people than you would perhaps imagine: "I am suffering from my own faults"; or "I have earned the right to wield this wealth, this power, this love." Besides this, there is a special branch of evidence for those who are inclined to accept it, in the teachings given by 'spirits' who come to those on earth and tell what will help them best; of these visitors many teach the doctrine of Re-incarnation. (On this point see our reprint 'Evolution of Spirits' (p. 415); this article will answer many questions which naturally arise; and though not free from objections, presents the subject in a hopeful and thoughtful manner.)

And there is that further body of evidence for those who prefer it to any other, which consists in the teachings of Oriental Religions, expounded in many current writings. We give a specimen in our quotations from the *Bhagavad Gita*. Buddha himself is said to have revived, or recollected about six hundred of his previous lives. Much valuable teaching on the doctrine is to be found in *The Perfect Way* (see our Book list).

We would also say a word to those who fancy: (1) the doctrine of Re-incarnation is a mere importation from Asia; (2) it is somehow directly connected with the degradation and backwardness of Asiatic peoples; (3) according to it, a bad man may be made to re-incarnate as a tiger or serpent. Some of these errors are assumed true, or stated by recent writers in *Light of London*, and in the *Golden Gate* of San Francisco; but this is not wonderful in a series of articles, where the liberal editors let every shade of opinion on the point find expression. Of course the supposition that Re-incarnation is a barbarous Oriental error, is quite enough to make intelligent lovers of Christianity turn away from it with impatience. But we shall show how wide-spread the belief has always been.

BIBLE HINTS ON RE-INCARNATION.

John ix. 2. "Master, who did sin, this man or his parents, that he was born blind?"

John i. 21. "Art thou Elias?"

Luke xviii. 29, 30. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake,

Who shall not receive manifold more *in this present time*, and in the world to come life everlasting."

And in the Apocryphal *Book of Wisdom* (chap. viii. 20), we find the words "Being good, I came into a body undefiled."

RE-INCARNATION AND CHRISTIANITY.

To those who fear that the thought of Re-incarnation is incompatible with the work Christ did, and with promises in the Bible about rest in Heaven, we would say a few words. Some of us think complete and final rest only comes at the end of all our earth lives, and not until we have learnt all that this earth has to teach us; but that, rest being always given us between our lives, and also union with all that our nature loves best, no Divine promise is broken, and no sacred hope left uncrowned with fulfilment. A fresh life is a noble fresh chance; it comes about under Divine laws; it is 'given by God,' exactly as we are used to saying of this one life we are now living. Some of us think, that among the many unfathomable mysteries connected with the mighty Personality of Christ, was His showing how we might attain in one single life, such a much greater degree of Spiritual growth than had been held out to humanity before, that those who hailed it with joy might be under no necessity of returning to earth. Christ taught of the sacredness of all service, and the equality of all souls before God; of the Father-love ever ready to care for all the children; He showed that any life, however humble, would do just as well to learn in, as the proudest and wealthiest life; and much else, as we read in the New Testament. At this point, objectors constantly interpose the remark, "all that teaching had been given before in the world." We are willing to admit it; but it had not been given in that way, nor had the teacher ever been what Christ was, nor taught the rest of His teachings, nor achieved His life-work, some of which may be learnt from the words of the Bible, but much of which is only taught to the listening and faithful heart.

RE-INCARNATION AND HEALING.

But while we frankly state that the doctrine is no part of Christian Science as hitherto taught, and is regarded as 'debatable' and 'speculative' by many earnest people, we must also say, that we think it gives the key to many so-called 'incurable' cases; and that these would often prove curable, if Understanding led the sufferer and the healer to perceive that the 'cause' of the illness lay farther back than this life. It is therefore a doctrine which might prove the right key for many a rusty lock. Usually, an illness belonging to past lives, or to Karma (as the Hindoo name calls it) is only curable, when the patient humbly enters into the service of love to God and Man, and also realizes in a deep sense the meaning of the words, "There is no power in evil," being thereby lifted above the old shadows of former lives and thoughts. For in such a case of illness from Karma, the suffering may be the sign of long-cherished mistaken tendencies, a belief in evil or error which is dearer than aught else. "I have sinned, I have sinned"—(I have mistaken the way)—seems said by every such outward sign of suffering. It is one of those points upon which the Spirit alone can instruct or convince you; and you must use the suggestion very tenderly, in thinking over any seemingly incurable case.

HOW TO REGARD RE-INCARNATION.

The proper way to approach the doctrine of Re-incarnation is to regard it not as an opportunity for punishment, but as Evolution. To

think of its penal aspect is to get a one-sided view directly; and shallow minds nearly always fasten on the penal aspect; then they gloat over the idea that "people get punished somehow, sometime"; instead of remembering "there is joy in the presence of the angels of God over one sinner that repenteth" (*Luke xv. 10*).

The penal aspect of life led to 'an eye for an eye and a tooth for a tooth,' as the Jewish law prescribes. This way being man's crudest idea of justice, of 'how to do it,' he next supposes Supreme justice must love to operate thus; and when made acquainted with the doctrine of Re-incarnation, which the Jews knew well, merely regards it as a method for insuring that 'an eye for an eye' shall be carried out. Bent only on securing punishment for everybody, such a mind never dreams that there might be aching hearts anxious to serve lovingly, and repair former damages; and that Re-incarnation supplies the opportunity; nor, that by living many lives, we might manifest more and more of the 'eternal riches of His grace'; nor, that it is by thus gradually coming into our full Spiritual consciousness, we might find the words true, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9).

HOW DOES THE GREAT SINNER BECOME THE SAINT?

When, by accepting the blessed knowledge that we are Spirit, we accept 'salvation full and free,' do we simply turn our backs on all unpleasant, unflattering recollections of ourselves, and jauntily say "I did not forge"; "I did not swear away my neighbour's life"; "I did not steal my rival's letters to her lover"? Is this what it is to use the Power of the Word for yourself? Is this the 'Salvation of Christ'? No. What do you really bring about for yourself when you,—you who forged, lied and stole,—using the Power of the Word,—say of yourself "I am a child of the All-good; I have no power to sin; I am the servant of truth and love"? You bring this about: Every desire dies in you, which prompted you to forge, lie and steal; whatever is put into your heart to do, as 'the servant of truth and love,' that you are willing and thankful to do; it is not terrible to you even to give yourself up to the officers of justice; it is not terrible to you to bear reproaches, or the crueller sting of unmerited praise, lavished upon you by aged people or children, to whom you cannot explain that you do not deserve the praise; you are thankful, if your lips are allowed to be unsealed to tell your rival you did steal her letters; perhaps no such reparation is now possible; you are thankful, as event after event comes up, which you recognize as from the seeds of your own evil (mistaken) sowing, if it is you who are allowed to be the one to gather them, and not some one who might mistake them for sweets, and sow them afresh. You are thankful for all opportunities, all events, all people; nothing tempts you; nothing irritates you. You have learnt all at once, in a single flash, what the words mean in Romans xiii. 8-10: "*Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.*" Whenever you do learn it, and however long you take, it will always be by one method, namely: You will use the Power of the Word to call into manifestation or evidence the perfection God made; and this 'perfection' will desire only and solely to bring people to a knowledge of

the truth, will care nothing for itself nor what men say of it, nor how they treat it, but will affirm only and at all times, its union with its Divine Source. When the change takes place suddenly, it is commonly called 'a case of sudden conversion.' People never reflect that all good, well-intentioned persons have been cases of slow 'conversion' or 'evolution.' It all happens under the one law of the soul coming into consciousness of herself, that is of union with God. When she does this, it is all one to her what tasks are set her, whether it be the making good her former errors or wrongs to individuals, or some one else's errors or wrongs. To care which it is, would be to claim an own-ness, a sort of preference for self and its doings; but if you have just 'denied away' the 'self' of you which forged, stole and lied, how can you have any preference for any of its results? If you had the choice of repairing the precise mischief you did and being allowed to know you had done so, or of repairing some greater mischief and not being aware of it, which would you choose? Ah! when you have laid down 'the old man' so much as all this, you have no desire left about yourself; you are content to serve. Archbishop Trench (*Parables*, p. 406) beautifully suggests that when the Prodigal Son 'came to himself' he really came to the True Self, which is always one with God (the Father). (Cf. p. 62.) Strange things might be said here about crime; there is much morbid self-accusation in the world; people give themselves up even to the police, for crimes they never committed; people are moved upon to commit crimes, and the real instigator is never found out. Does this weaken your moral obligation not to steal? No; it is your duty not to steal; not to be so unconscious of your True Spiritual Self as to be moved upon by any influence; not to cherish any idea of your own self-importance as Sinner or Saint, so as to harbour the thought for a single day, that you could be a thief. Deny the power of error to blind you; use the Power of the Word to affirm you are a child of God, and then see what it is laid upon your soul to do, and do it.

But it is because no one can judge of his or her crimes, that the counsel is always given: "Loose your hold on *all* error, and serve Truth;" then by the law of the All-wise, the freed soul will be set to tasks, discipline, or joy, according to what the true state of that soul is best able to accomplish in manifesting the Good. You may not be equal to the task of making good the wrongs you have done; you may actually never have done the wrongs laid to your charge at all, but only have been made to believe you did them; (cases of such imputed forgery have been known; also medical poisoning;) or you may be equal to being employed on far greater tasks than the reparation of your 'wrongs'; or it may be that you will need discipline extending far beyond this life, before you can be even shown what reparation your blind cruelty would demand, if it were all measured out. Do you serve, and ask not any question about your service. Take joy if it comes; take humiliation, but deny its power to crush you so that you cease to feel good will and love.

GIVE YOURSELF UP TO SERVE THE BEST,

and be sure the best will be done with you. You enter the service of Intelligence and Love, where everything is turned to good account.

This, then, is the explanation of 'a great sinner' becoming 'a great saint': it consists in the laying down the self that desired error; and

whenever this is done, the Divine life pours in. So slow and unwilling are we to learn, and to 'put two and two together,' that we read of such a sinner-saint, and also of a 'death-bed repentance,' and also of 'growth in grace' or 'evolution,' and never see that they are all different ways of the same thing happening. The 'death-bed repentance' is such a bitter pill for people to swallow who are invited to consider that it admits the flagrant sinner to all the blisses of heaven, and are not invited to consider that it merely means the first baby step in progress has been taken, and a future life may, and will make opportunities of working for truth humbly, and as a privilege.

EVOLUTION OF SPIRITS.

From "Light," March 31, 1888.

[Just referred to on page 411.]

"The great body of persons who are familiar with the modern phase of communication between the material world and the spirit world, are frequently spoken of either by the term Spiritualists or Spiritists. Many people are unacquainted, however, with the essential difference between the two divisions thus expressed. The two sects or parties are the result of a similar division among spirits; the Spiritualistic spirits may be regarded as resembling the 'Conservative' party, and the Spiritistic spirits will then represent the 'Liberals.'

[Such is the writer's view; to comment would lead the discussion too far.]

"Materialistic science and historical research had some time since, thrown so much light on the material and external side of nature in all its kingdoms, and had overthrown so many myths, which had been received as sacred facts, that the brilliancy with which matter was illuminated had partially, and in some instances totally, eclipsed the inner and spiritual side, the result being Atheism, denial of miracles as unnatural and therefore impossible, and the accounts of them therefore fables; and hence rejection of all spirit power. Consequent on this, future personal existence was also held an idle superstition.

"This state of affairs had now to be arrested. It was necessary to prove (i.) that a God existed, (ii.) that earth-life was but a preparatory state, a training-school for the longer life that had to follow, and also (iii.) the law of eternal progress. The spirit world, or at least that part of it who were appointed or permitted to co-operate in this great scheme, were at one, so far. But there was a difference of opinion among them as to how much or how little of truth should be communicated to man. One party, the Spiritualistic party, or Conservatives, were of opinion that it would be sufficient to prove by phenomena that individual personal existence continues after death; while at the same time teaching that the universe is ruled by one perfect God, and that the condition of the spirit in the future life is the direct result of its state on earth, and the conquests made over the lusts of the flesh, in the fullest rendering of that term. They thought that to reveal the laws of Re-incarnation would be to create such a revolution in the affairs of earth, that great danger might ensue! they therefore considered it

wisest to respect the prejudices of men, and allow them still to continue in the idea, that the human soul originated in some mysterious way in each individual before its actual birth into the world.

"This party, therefore, preached two doctrines :—

"1. The existence of a perfect God.

"2. Eternal progress by self-development, beginning in early childhood.

"But they concealed, as well as possible, the law of Re-incarnation, and in many cases it was so spoken of as to be interpreted into a denial of its existence, if it were not in some instances definitely denied.

"The other party, the Spiritistic party or Liberals, however, held that man was in a position to comprehend and grasp very much more than this, and that the only limit to the information which it was wise to give, was the capacity man possessed to understand and appreciate it. Hence the Spiritualists are the pupils and disciples of the Conservative side, while the Spiritists are the followers, and students of the teachings of the Liberal spirits.

"The Conservatives were justified, no doubt, in their views, on account of little man's great idea of his own importance, and on account of the vast amount of pride he possesses, which would never consent to believe that he was once a monkey, a shell-fish, or a cabbage. Pride would reject any such notions ; it would feel injured at being told that its soul was once that of a dog, or a porpoise, or a snail ; and injured pride immediately rejects any such humiliating suggestion, and even abuses the spirits who assert it, by calling them bad names.

"The half measures of this party, however, could not suffice, because they inevitably led to absurdities in the deductions made from their teachings.

"In the first place, there is no effect without a cause. There must, therefore, be some reason, some cause, why one soul has to commence its race towards eternal happiness, with all the vehement sensual passions of the savage, another in the apparently senseless idiot, a third in the dens where vice is the goal of its training, a fourth in the surroundings of morality and good examples.

"Every person has to advance by self-development and strife, each one has to overcome every evil or impure tendency, desire, or passion, and by severe strife to conquer and allay it. Why should one person have such an unfair start ? Why, again, should one soul come into the world loving and gentle in nature ; another cruel and revengeful ? Why one humble and tolerant ; another proud and exacting ? Why one with brilliant intellect and talents ; another stupid and dull ? Why should one be subjected to the trials of abject poverty, and another to those of great wealth ? Why should one suffer under the treatment of a barbarous slave-master, and another, for no reason but that of birth, be the worshipped idol and absolute ruler of millions ? None of these effects can be without cause, there must have been a predisposing cause lying hid somewhere ; in other words, the soul must have had some kind of previous existence. For, if not, we are reduced to the point at which we can only conceive of some great injustice lying somewhere. That one person should have such a great start in the race ; should never have need to fight against and conquer some imperfections which others have to overcome ; or should run his course under favourable conditions, while others have a heavy and trouble-

some road to pass ; is quite incompatible with justice. It is the very opposite ; it is the height of injustice.

"The more complete teaching of the Liberal section of spirits gives a rational, logical, and consecutive explanation of most of the phenomena, which are observable in human life. It shows that every individual, or spiritual monad, began level ; all had the same starting point, all ran the same or a perfectly similar course ; that none had advantages not possessed by others ; and that the inequality of Spiritual development manifested in the human races, and in members of the same race, are all due to the struggles made in past existences to overcome all evil or perverse tendencies ; in other words, some have, by self-improvement, developed the Spiritual factors of the soul to a greater degree than others, and are therefore born now into the world in positions suited to the degree of advancement attained, or in positions in which the trials they have to undergo are the very ones best suited to their further development ; or they are in positions in which penance is undergone, to prove and establish repentance made in the previous erratic spiritual state. (Usually every life contains a mixture of these three conditions.) Further, it teaches that a man cannot be incarnated again on earth, until he is willing to subject himself to the trials and penances to which a new life will expose him [*i.e.*, until he concurs].

"We are taught, that spirits of very high degree are appointed to the work of regulating the rebirth of spirits into new bodies ; they may refuse to grant the request of any individual to re-enter corporeal life in conditions unsuited to the development of that entity, but they are unable to 'bundle him neck and crop' into any body they may choose. The functions of these spirits appear to be to advise and counsel the penitent spirit as to the kind of life to be taken up, and they may even use some pressure to get him to accept their advice. They also have the power to veto an unwise request. But the final decision must be made, and voluntarily made, by the candidate for Re-incarnation himself.

"Hence every single man on earth is in the position he now finds himself, by virtue of his own free choice, or by following the advice of the mighty spirits who are charged with the carrying out of this part of creation. And that position is regulated for better, or for worse, in accordance with the state of advancement already acquired."

THE THEORY OF 'CURSES.'

The Power of the Word is an expression which should be kept free from all misunderstanding. First of all, it means we have the power to speak into manifestation the perfection which God has made. When we use it so, our message reaches without fail ; because Truth is All-powerful, as we all admit, and as the student of Christian Science has especially laid down in the Statement of Being. Next, the Power of spoken Words means, we have the power to speak every kind of error into manifestation. When we use it so, our message has to take its chance ; because error has no power, as all persons can be got to admit, if you put the matter clearly to them, and as the student of Christian Science has especially laid down in the Statement of Being.

If you say to your little girl, "Mary, you are the stupidest little thing that ever was born, you never recollect anything ; you are cross and

contrary with everybody, and everybody hates you," you use the Power of the Word to make up a Mary of this unpleasant sort ; or to keep up the Mary, who has given you 'good grounds' for thinking this of her ; or to confuse her in some way with your 'error' ; possibly it would 'translate' as stunted physical growth ; possibly as great nervousness. How long will your 'word' keep this Mary in manifestation ? Only until somebody or something comes to help Mary to show that your 'word' was error. Mary might deny the power of your word at once, if she did but know how ; and even in her ignorance, she would probably do it, by replying as crossly as you spoke to her, "I'm not cross" ; and if she said it earnestly enough, it might help her more than anybody would guess could be the case. However, your unkind 'word' might last quite a long time in Mary's life ; it might be, that it was years before the friendly teacher crossed her path, who would say to her : "Mary, all beliefs that we are disagreeable are mistakes. Deny the power of error over you, and you will soon find you can speak such a nice Mary into manifestation, the real Mary, just the most pleasant person that ever was !" But whether it come soon or late, the day will come, when your 'word' of error will be shown up as error. You need not puzzle yourself with contingencies—or 'what might possibly happen, if I did so and so,'—provided you will adhere to the simple statements "I deny the power of all Evil. I affirm the constant presence of God." If you adhere to these, you use the Power of the Word for its original purpose, and in all its strength and beauty. Evil, error, will loosen its hold over you ; Good will surround you, prompt your actions, and beautify your life.

"CURSES, LIKE CHICKENS, COME HOME TO ROOST."

In past ages, people used to swear dreadful oaths, and summon fearful powers to carry out their word and wills for them, and make their word of error last longer,—or even 'for ever,' as they would impiously attempt to phrase it. And their victims, ignorant and foolish, would believe in these curses ; A would believe he could 'curse' B, and make him hated by his neighbours, C, D, and the rest ; B would believe it could be done ; straightway, every little unneighbourly act would seem like the proof that the 'curse' was 'working.' Also, in such ignorant times, there was the belief that only the priest or minister had power to take off this 'curse ;' for it was not understood that all have the Power of the Word. Now-a-days, people's error does not take the form of believing that A can curse B ; no, that is thought 'contemptible ignorance' and 'childish folly.' But the very people who say this so sneeringly, will say "Poor M was born cursed with such a fearful temper, because, you see, his father, N, used to drink so ; and, I have even heard, that they have all been drunkards for generations past." They will also say "Oh ! of course, none of the Z family would be at all likely to succeed ; Y, their grandfather, was such a miserable fool, you know ; and in the mother's family, the X's, there is cancer and gout, I believe." Which system of 'curse' do you like the best ? Know, that "every creature of God is good ;" that on recognising its Divine origin, and claiming into the Divine life, it is free from all 'error' and all 'curses ;' and that without this recognition it is still in 'error' or 'evil,' and is where any and every 'confusion,' 'error,' or 'curse' can be impressed upon it as 'true.'

What, then, happens to the person who deliberately 'confuses'

another? whether it be a mother, who makes her Mary stupid by constantly telling her she is so; or A, who curses B with a prophecy of perpetual non-success; or W, who goes about proclaiming that all the M and N families drink, and all the Z, Y and X families are born to failure, cancer and gout?

Did we not say, that in case of a deliberate attempt to send cruel thought by Thought transference, it was liable to recoil on the sender? When it does so, it shows us (as by a magic lantern slide), what happens in the case of all error; it always does recoil on the sender. Why should it not? The person who states error of any kind only confuses himself; the person who states error as cruelty only hurts himself; the person who betrays, opens himself to betrayal; it may come to pass in this life or in some other. All this being understood, there have been persons, nevertheless, who only grasped this, and did not comprehend that, allow as long a time as you please, error will have to be acknowledged as such, by the one who mistakes it for truth. Grasping the idea that error recoils on the one who circulates it, A would nevertheless desire revenge on B so deeply, that he would say to C, "You are, I know, in league with the evil one; I will sell you my soul for ever, if you will but injure B for me." A did not grasp that it would all have to come undone, every bit of it; a fresh start would have to be made, in which A and C, humble as little children, would have to serve and acknowledge the truth they so long resisted.

Are we not, then, at liberty to do or say anything whatever to those who injure us? Yes, you are at liberty to open their eyes to truth in any way you can. The only department usually selected is to 'clear your character,' and 'establish your innocence.' This may merely defeat their projects, or may also open their eyes to their own errors. This department relates to external accusations, &c. The only wish you should entertain, is to 'make the Good manifest'; directly you let revenge steal into your heart, you have let creep in (1) the idea that your enemy's error was real, and can be destroyed by some other error (your revenge); or else (2) that, provided you can get your revenge, you are utterly indifferent to truth and right in themselves, or to the after-recoil upon yourself of whatever ill-will you send out to your enemy.

Do people often suffer from cruel and wrong thought?

Yes; it is the cause of all the disease and suffering there is.

Is it sent about intentionally, or how? Most of it is picked up as it lies floating round in the social atmosphere. When we do this, it is by Thought transference working inaccurately and, as it were, unintentionally on our own inaccurate and careless minds, which sympathise with, and harbour, or engender all sorts of errors and fears.

If we once admit that any ordinary thought can be sent, or find its way by the mode of Thought transference, is it possible to deny that unkind or evil thought could be sent?

We think it franker to say, "No; it is not possible to deny this." Truth does not need to fear any admissions.

Would the knowledge that Thought transference might possibly be made accurate enough to send cruel thought, prompt any large number of persons to try the experiment?

Few would be likely to try such a plan. People would shrink from deliberately sitting down to injure another person. People who would fall in with all sorts of error and make no stand against it, would

nevertheless shrink from attempting to poison another person's mind silently and secretly.

Is Thought transference all that people use who desire to injure others? No; a vast amount of elaborate Error is wanted besides. All we admit is that Thought transference might sometimes be employed, and might occasionally prove sufficient to convey a thought which would, after all, result in most harm to the one who sent it.

On what footing would mere cruel thought have to travel? On the footing of all 'mortal' thought; and that, we have agreed, is very inaccurate in the impression it makes, and uncertain in its reaching the person, at all.

If you admit this cruel thought might possibly produce 'results,' why call it 'error'? Is not error powerless?

It is in reality; but its seeming results surround us at all times; and we know that all its so-called 'results' will have to come undone again, directly the light of Truth shines in upon them; and where this light shines, the 'results' cannot be produced at all; this is the case with one who is fully and deeply convinced that Spirit is all and knows all. Error can only work upon error; it is powerless over truth.

What is the only protection against cruelty and all other error?

To hold no cruelty in your own heart; no error; no fear.

When your heart is thus protected, what happens to the cruelty sent against you?

It has to recoil on the sender, and produce on him all the results it was meant to produce on you.

Is there any help for this? any alternative?

Yes; if you are so spiritually developed as to perceive that A sent the thought, you might 'treat' A against beliefs in cruelty and hatred, and so make A see that they are all negations; to do this would be to turn him from 'the error of his ways.'

What are the greatest general safeguards against any such attempts to send cruel thought?

First—People's 'natural good feeling' and 'good sense'; by which we mean all the Spiritual growth they have attained as the result of all religious and moral education.

Second—The rapid spread of this religious and moral education in the form known as Christian Science, which shows that nobody who thinks rightly need be sad or ill, and gives simple rules for pushing away error at every moment.

Third—The great uncertainty of success in sending cruel thought.

Fourth—The widespread conviction that no comfort is to be got out of doing wrong, and that the world must be made happier, before anyone can be very happy.

The days are gone by, when it is possible to treat the public like a child, who 'must be told only what it will not do harm with;' that point has been tested in political and social struggles, and we know by this time, that the only safe motto is:

All the Truth for all The People.

To sum up: (1) The number of persons who might, could, or would practise deliberate, cruel thinking towards their neighbours, is always very small.

(2) They find out their power without anybody telling them.

(3) When they want information, they do not come to such an innocent source as Christian Science for it.

(4) They would be powerless on any person who knew what Christian Science teaches.

(5) They are rendered more and more powerless as people learn what Christian Science teaches.

(6) While but few persons might, could, or would be able to do harm to people by deliberately sending about cruel thought (error), thousands, millions, are suffering from error (ignorance of truth). For their sakes we delight to make known the Truth which frees from all error and all fear.

RE-INCARNATION AS INFLUENCING OPINIONS OR FACULTIES.

If a person hold the doctrine of our having lived many lives, Spiritual Understanding may make it yield a key to people's practical and religious tendencies, and to the quality of power, marked and vital, or ghost-like and unreal, which some show in their exercise of practical, psychic, or Spiritual energy. For such tendencies are sure to be on the increase, or on the wane.

If we once grant that tendencies to doctrinal beliefs increase, like virtues or defects of character, then we can see—reviewing perhaps the solid merchants of our acquaintance—why Mr Z has all the sternness of a Genevan Calvinist, Mr Y, the easy shrug of the tolerant French formalist, Mr X, the inbred hatred of Popery appropriate to those who have suffered from the Inquisition, while Mr W has a leaning to the æsthetic in Ritual; Mr V is a Buddhist, Mr U a Hermetist, Mr T a mystic; there being no obvious cause in their present lives for the preferences thus emphatically displayed.

Then there are women who, besides all these tendencies, shew a curious leaning to conventual life, and a dislike to motherhood (they may be married or single); and others who have wealth, happiness, position, popularity, everything but husband and children, and feel that life is utterly uninteresting in consequence. There are women who seem entirely 'psychologized,' or mesmerised by the ritual or external religion to which they are attached, while others are just as pleased to be taken to one church or chapel as another. There are women who long for activity and prominence, while others positively evade it.

Turning from the ordinary expressions of interest in life and living, to those which are regarded as somewhat higher, or even the highest knowable by Man, we find people with an interest in such matters, strong enough to keep them perpetually hovering round the books or teachers who deal with these, and yet wholly devoid of any real power to grasp or practise what they cannot tear themselves away from. Such persons have had access to such knowledges in a former life; but have come, this time, with their power in that direction shut off, as it were, and their knowledges in abeyance. When this is the case, it is because there is some other sort of knowledge or development they need to acquire, (on the general principle that we have to learn one thing at a time, and to alternate our fields of acquisition); or because their interest in the matters now placed in abeyance, was once so intense as to jeopardise that even growth of character, which comes of cultivating external, social, and public duty. Occasionally the abeyance is due to actual misuse, in a former life, of the knowledges then acquired. In all the cases we have referred to, so far, there is a ghost-like, unreal air about the pre-

ferences, tendencies, and knowledges, which conveys the feeling that they are being worked off as a residual impression, and represent a tacit reliance on a reality once accepted as final or vital.

Now let us turn to the opposite sort of case, where power or belief is evidently a vitalisation by accreted perception, of knowledges formerly familiar, and is virtually the outcome of efforts made with the hope, conscious or unconscious, that the day for fruition would come.

The doctrine of Re-incarnation throws light on the defects of those who have the missionary or humanitarian Spirit ; and also on their sufferings and crosses, which often strike the onlooker as strangely unfair checks to such noble lives. The fact is that no one is ever born into this world unhampered by old tendencies, or old obligations ; it is the correction of these tendencies in himself, which even the public reformer has to accomplish. It is the fulfilment of obligations incurred in former lives, which often fetter him, as he thinks, and prevent his rising to the Spiritual heights he can see. And well is it for him, if he do not neglect or evade the humble task of self-discipline, or human duty. Religious people usually explain all this by their doctrine of crosses being sent as signs of Divine favour. Those should retain this explanation for whom it is satisfactory. But we offer the one of 'many lives' as a suggestion for those who, reasoning from the parallel of an earthly master and servant, cannot see why the master should burden his faithful liege. We should consider that no one returns to this earth perfectly free to live up to the highest, and also perfectly fit by evolution to illustrate all he can see. He may see, it would be blessed to spend and be spent entirely in the service of humanity ; but perhaps he is the eldest son of a large commercial house ; his father, a delicate man, is the only honest or shrewd one among the partners, and has ten children. The would-be reformer cannot but see any possible public work as an uncertain benefit, compared to keeping up the honour of a business employing so many people, which would, if it failed from disgraceful reasons, deal such a blow at the hopes, faith and circumstances of hundreds or thousands who trust it.

This dilemma, however, is always a favourite moot point with the student of human nature in its Spiritual aspect, and has never been better presented than by Henrik Ibsen, the Norwegian dramatist, in his *Brand*. The priest, Brand, decides to sacrifice wife and child to the privations of coast life in Norway, rather than desert his uncouth congregation.

Let us now consider the case of those who show remarkable aptitudes, whose power is on the increase. "He has been through all this before ;" "She has known all this in a former life," are reflections which will occur to the observer, about handicraft, house-keeping, music, and painting, as well as about theology, psychic, or Spiritual energy. Many who display remarkable aptitude in psychic or Spiritual efforts, were initiates under one or more of the ancient religions, and have come to earth this time, to learn some of the lessons which we call 'Christian' : the dignity of labour, the Spiritual equality of the sexes, and of all races ; the need of spreading truth to all, instead of keeping it among the gifted or privileged few ; the imperative duty of practical tolerance and forgiveness of enemies, personal and national ; the belief in the sanctity of life and desire for all men's Good, while yet holding one's own life as valueless where duty demands it ;—such are

some of the lessons which would appear necessary to be learnt by many who were considered excellent products of the great ancient civilisations.

It would appear likely that some who have 'internal breathing,' learnt it as part of their initiate life, long ages ago. To recognise this might save them from thinking they are Divinely selected for some wonderful mission; a programme which often strikes them as really inconsistent with their actual duties. It would also appear that some owe their magnetic power to this former training. A very solemn thought is that some terrible sufferings are only what the sufferer (i.) caused to be inflicted on others in a former life; or (ii.) was a party to inflicting, from weakness or cowardice; or (iii.) called upon victims by means of secret powers learned and used for selfish aims alone.

Cases due to this degradation are to be found in every country and social class; and to regard them as due to the cause we indicate, will be found a more hopeful view than adopting an outcry about the increase of hereditary disease. If such suffering is ever to be helped, it is by the completest recognition of the nothingness of the mortal self, a willingness to bear or recover, and an unquenchable desire to serve God and Man.

It is also to Karma we may look for the law underlying sensibility to mediumistic impressions. In ignorance thereof, many people assume that some are favourites of fortune, or the sport of evil destiny, because of sensitiveness to what is hidden from most eyes and ears,—some desiring, and others shrinking from the perception. Now it may be a mere survival from their animal lives; (some animals are clairvoyant, clair-audient, and possess a wide range of sensibility); or it may belong to their Spiritual evolution.

Then, again, there are those who have the faculty at their own command, as it were, or as something inherent in them; while others have it only when under the influence of another (in or out of the body).

The wildest ignorance and fear prevails amongst some people about these things, and they would forbid the mere mention of them; whilst others are filled with senseless curiosity, not perceiving that were it gratified by tolerably full information, no addition to their knowledge would really be made, because the faculty of 'knowing' is not yet there; Karma from past lives has not bestowed it, nor has the present life been so used as to bring the knowledge hand in hand with faculty for estimating it.

As to fear of the Unseen, if it be not removed by the thought of the All-Presence of God, the All-Good, no other consideration can be relied upon to relieve such fear. Do those who shrink from it, really understand that the creatures and life of the Unseen are all in the hands of God? Or do they imagine, that somewhere there is a Noman's Land, void of the All-Presence? "If I make my bed in Hell, behold thou art there." (Psalm cxxxix. 8.)

Any one who is sensitive and frightened, should fix thought on the one fact, that the Divine Spirit within is master of all; but that this Divine Self knows nothing of fear or curiosity, nor is ignorant of the causes of things, and is therefore content that experience should come, because sure that it comes under a law of fitness. Then the inharmony will clear up. When 'Saints' and other 'holy persons' suffered from the Unseen, it was in many cases, because they believed suffering to be right; and they usually knew and saw all things 'as in a glass

darkly.' Possibly, too, they had behaved ill to the races of the Unseen in this life or a former one, and so had an old quarrel to make up. Innocent minds who have found their own centre by reliance on the love of God, have no quarrel with any thing.

Those who would fain make their own misunderstood experience into a deterrent for others, so as to turn them from every kind of interest or enquiry into such matters, ought to be only too thankful if they fail in such an attempt; for the responsibility of spreading fear and error is great.

CHAPTER XII.

A SHORT ABSTRACT OF THE BHAGAVAD GITA.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—2 TIM. iii. 16, 17 (REVISED VERSION, 1881).

NOTE OF INTRODUCTION.

MY objects in supplying an abstract of *The Bhagavad Gita* are—(1) to induce all who are students of Spiritual matters to buy the book at once for themselves; (2) to furnish those who are isolated, and unable to buy many volumes, with enough of its substance to knit them with it in a friendly bond; (3) to quote such of its sayings about character as contribute to a real science of character; and (4) to equip the intelligent healer with some answers to difficulties, which cannot be better met than by the friendly dialogue between the Teacher (Krishna) and the pupil, Arjuna.

The Bhagavad Gita is not a book for beginners; nor is our abstract of it intended to be skimmed by the superficial, or torn to pieces by the external analyst.

With the light thrown upon character by the doctrine of our having lived many lives, it is easier to help the stumbling and weak now, whether it be ourselves or our neighbours for whom we feel the indulgence specially needed; and whether the defects be in tendencies of character only, or have already found their expression in disease. Many beginners in Spiritual thought find difficulty about The Will,—in distinguishing between laying it down at some human dictation, and making it one with the Divine Will. What *The Bhagavad Gita* has to say about all this, may help them to see the point. They are also tried by the dilemma of having either to continue some external duty, which has become distasteful, or hinder the contentment others feel in performing it, who still find it a useful school of discipline. (A choral or debating society; a local club for thrift or amusement; social or family visits are common examples of this.) They are puzzled by the conflicting claims of silence and activity. Then they ponder, perhaps resentfully, over the doctrine of 'doing all to the glory of God,' not seeing that we are all 'one in God;' or when this thought is presented, they then enquire wistfully 'what is to become of the individual?' They may rest assured, that so long as they have the slightest wish for what they claim as 'individuality,' they will be allowed to keep it; for it is their means of Education. *The Bhagavad Gita* provides for their case, and deals tenderly with them. It also enforces the great fact that the 'Understanding' we talk of in Christian

Science, is a faculty or perception added to, or beyond the level of our ordinary life, and thus discussion is useless with those who have it not.

The ideal of character and behaviour held up in chap. xvi. will be seen to cover all that 'a gentle life' and 'fine manners' should include. These few remarks are better placed at the head of the chapter than interspersed, where they might but break the charm of the sweet and weighty words of the text. The other comments in italics are also my own; those in ordinary type are by Mr Mohini Chatterji. (See Book List.)

CHAPTER II.

ON RIGHT KNOWLEDGE OF THE SPIRIT.

The indwelling spirit that is in everybody is indestructible, being Eternal. Therefore thou oughtest not to be able to mourn any creature.

Some consider the Atma (the true self) as a marvel:

do not realize that it is the innermost self;

others, again, speak of it as a marvel;

many who repeat what the sages say of it, still wonder if those sayings are true,

and yet others hear of it in wonder;

this shows the increasing difficulty of the various stages of spiritual perception;

and even having heard, not one realises it.

As, abandoning clothes that are decayed, a man takes other clothes that are new, so the dweller in the body, abandoning bodies that are decayed, goes into other bodies that are new.

Of that which is born death is certain, and certain also is the re-birth of the dead. Unperceived

by physical senses

is the origin

ante natal condition

of creatures, and unperceived is their end,

their state succeeding death;

only their middle is perceived. What is there to lament?

Having made pleasure and pain equal, as also gain and loss, victory and defeat, then engage in fight; thus thou shalt not incur sin.

‘Equal,’ that is, having purified thyself from attraction and repulsion. This is the secret by which the world is conquered.

Arjuna being a warrior by birth, his natural duty is fighting.

Thy right is only to action;

and not to actionless devotion to spiritual philosophy, owing to thy spiritual immaturity;

let thy right be never to the result; nor mayest thou be the cause of the result of action;

if thou shouldst engage in action, thirsting therefor, thou shalt surely be tied to the future experience of its results;

nor may there be in thee attachment to inaction.

Do not thou think: Why should I do anything at all, when it is so difficult to pass through the fire unhurt? (Matt. vii. 1-4; 1 Cor. x. 31; Rom. xii. 11)

By far inferior is action to union with knowledge; seek refuge in knowledge; those who become causes of fruit of action

by action under the impulse of desire
are spiritually blind.

Those who die without the knowledge of the Supreme Spirit—“who die in their sins.” (John viii. 21.)

When thy heart, thoroughly confused by all that is heard, shalt attain unwavering rest in the Supreme Spirit, the true and only self,
then shall thou attain to the realisation of the Spirit.

‘Thoroughly confused’ means, when all that men say about the way to God is no longer of any interest, and the need of external knowledge—that is, knowledge that comes from words—has disappeared. No man can ever come to God by mere lapse of time, but through various stages of illumination.

Weariness of all words frequently precedes this light.

When he completely casts out all desires which are seated in the heart,

the state where there is not even the desire to cast away desires; . . . this state of illumination is beyond the reach of the Personal Self, and therefore of all injunction and restriction;

and is content in the Self through the Self,
the realisation of the Supreme Spirit as the Self,

then is he called one whose knowledge is at rest.

He, having controlled the senses and organs, remains at rest on Me, his true Self.

The senses are his, but he is not theirs; this is real control, and

not merely the determination to stop the manifested activity of the senses. (Romans viii. 13 ; Col. iii. 4, 5.)

For the man contemplating objects is born appreciation thereof; from appreciation arises desire; from desire springs forth anger.

From anger comes delusion ;

incapacity to use the power of judgment rightly ; wrong appears as right ;

from delusion, loss of memory ; from loss of memory, loss of discrimination ; and from loss of discrimination the man is destroyed.

He, however, who experiences objects

such as are necessary to the maintenance of the body

through the senses and organs, freed from attachment and repulsion, and controlled by his heart, and his heart obedient to the will, attains to peace.

the Spiritual will, or aspiration for the highest blessing.

CHAPTER III.

A KNOWLEDGE OF RIGHT ACTION.

A man does not attain to freedom from action by not engaging in action merely ; nor is the goal gained by simple abandonment of action.

Verily, no one ever rests an instant without being a performer of action ; all creatures are made to act without independence, by nature-born qualities.

Perform thou proper action ; action is superior to inaction. By inaction even thy bodily voyage cannot be accomplished.

All actions performed, other than those for God's sake, make the actor bound by action. Perform action for His sake, devoid of attachment.

Renunciation is not abstinence from action, but the doing of action for the sake of God ; in other words, knowing that it is not done by thee or for thee, although with thy body and mind. It is not necessary to give up anything except desire.

But he whose delight is in the Spirit, the man who is filled by the Spirit, who is contented with the Spirit,—there is nothing necessary for him to do.

In the world, verily, there is not for him any interest in

what is done, nor even in what is not done. Nor for any object is his dependence on any creature.

But thou art not thus.

Therefore, unattached, always perform those acts which have to be performed. A man performing action without attachment attains to the Supreme.

because he becomes fit for Divine illumination through the purification of his nature.

Let not the wise man create confusion in the minds of the unwise who are attached to action,

those who cannot act except for the sake of the fruit of the action,

but being himself engaged, engage them in all action.

through his example.

All actions are performed by the qualities of Nature, but the heart deluded by egotism, fancies that "I am the actor."

'Egotism' is the conviction that the body, its organs, and the mental faculties taken together, form the real Ego.

1. Action is indispensable, for all but the spiritually wise.

2. Even they may, at their choice, act for the benefit of the world.

3. The unwise are bound by the desire for the fruit of action.

4. The wise are freed by knowing that the Ego is distinct from quality and action.

But in judging others we must recollect that

Even the wise man acts in accordance with his character.

'Character' is the aggregate of the tendencies embodied in a creature, resulting from causes generated in the beginningless past.

'Nature' is the totality of the forces which form a conscious, personal being, by a mysterious relationship to consciousness, which is the Divine Essence.

Better is one's own proper duty, even though not fully performed, than the duty of another perfectly accomplished. It is better to perish in one's own duty; the duty of another is full of danger.

Because the question is to do one's duty, and not any particular act or set of acts. Righteousness consists in obedience to Divine commands, or Spiritual truth, and not in what results from such obedience.

CHAPTER IV.

RIGHT KNOWLEDGE OF DEDICATION OF ACTION LEADING TO SPIRITUAL WISDOM.

Whoever approaches Me in any form, in the same form do I approach him.

"With whatever object one approaches Me, the same object is granted to him by Me. There is no single case in which I do not grant the prayer of all creatures as expressed in their wishes." The Divine Author bestows free-will on all His creatures to approach Him or not.

Even the wise are in delusion as to what is action and what is not action. Therefore I shall declare to thee what is action, knowing which, thou shalt be liberated from evil.

Enjoined acts are *comparatively easy* to be known, as also acts forbidden, and also inaction. The path of action is difficult to discern.

Whosoever realises that action belongs to the assemblage of body and mind, and is only attributed to the Ego through error, and also realises that abstinence from action through indolence is in truth action, and therefore charged with all its properties, is one with the Supreme Spirit.

The whole universe of action is comprehended in spiritual knowledge.

So long as a thing is not fully comprehended, there remains some interest in it ; but to comprehend it is the same as to realise all that can possibly be done with it. In this sense, spiritual knowledge comprehends the whole universe of action ; in the purified mind of the illuminated sage, all possible relations of objects are realised. How then is this knowledge to be acquired ?

Seek to know it by prostration,
humility before the Teacher ; without this sentiment one can never learn ;
by question,
for example, as to the nature of knowledge,
and by service.

By constant service to the Teacher, the pupil comes into the necessary harmony with him.

CHAPTER V

RIGHT KNOWLEDGE OF THE RENUNCIATION OF ACTION.

It is difficult to attain true renunciation without right performance of action.

Thus, action rightly performed produces the same result as renunciation, but without the same hardships. . . . He who retires from the world for the purpose of seeking the Deity, undergoes needless suffering. For one not divinely illuminated, the right performance of action is a more effective instrument in rendering the heart a fit

temple for the Spirit of God, than renunciation of action. But the right renunciation, the natural dropping off of action, is superior to its performance, inasmuch as it is immediately followed by everlasting life.

Wise-hearted people have reason to remark constantly, that when they have finished some task or duty, it drops off. God never wastes our time for us ; it is we who waste it by clinging to all we do with such tenacity, such 'morbid love of duty,' that the word of freedom does not reach our ears.

CHAPTER VI.

RIGHT KNOWLEDGE OF MEDITATION.

The self of the man who is self-subdued and free from desire and anger, is as the Supreme Self ; and remains equal in heat and cold, and also in honour and disgrace.

Here follow directions for training yourself in meditation, and among them is the suggestion that it is injurious to attempt to fix the mind on the Supreme Spirit ; by which is meant that you should begin by fixing your mind on some ennobling thought more or less connected with action, or what you do love, and understand.

He, whose heart is at rest through meditation, and who everywhere perceives the unity, perceives the Ego, which is in every creature, and every creature in the Ego.

Who sees Me everywhere, and sees everything in Me, for him I am not lost, nor is he lost for Me. (John xvii. 20-23.)

Neither here nor hereafter is there destruction for him ; never, my son, does a worker of righteousness come to an evil end.

And even a man who failed in some particulars connected with meditation or aspiration, will, we read, be born in a family favourable to high aims. Thus :

There he gains union with that knowledge spiritual character ; aspirations God-ward, which belonged to the former body, and with that he again strives for perfection.

CHAPTER VII.

RIGHT KNOWLEDGE OF REALISATION.

With heart devoted to Me, practising meditation, depending on Me, how thou shalt know Me completely—to that listen.

Together with realisation,

a new and mysterious consciousness will be given, and not mere information.

this knowledge I shall fully declare unto thee; knowing which, there shall remain nothing else to be known. (John xiv. 17; Col. ii. 3.)

By the delusion of opposites, arising from attraction and hatred, all creatures at the time of birth fall into delusion.

By attraction towards birth and repulsion from it, the incarnating Ego loses its previous knowledge.

And, in the same way, it may be regained by pious habits of mind which bring about a calm mind.

CHAPTER VIII.

THE SUPREME SPIRIT NAMED AS OM.

Those of moderate spirituality are counselled to practise meditation upon the Supreme Spirit in the way described there.

CHAPTER IX.

RIGHT KNOWLEDGE OF THE ROYAL MYSTERY.

For those whose spiritual condition is lower than that, and who are in consequence unable to restrain the mind, to meditate with concentration, what hope is there?

This chapter gives the answer.

As air existing in space always goes everywhere, and is unlimited, so are all things in Me.

Whoever in love offers to Me a leaf, or flower, or fruit,—that given in love by the pure-hearted, I accept.

The yoke of God is very light indeed. None need do any special thing for Him; but in the performance of the ordinary acts of life He is fully worshipped, if they are performed for His sake alone; the interior Spirit is superior to all works.

I am equal to all creatures; there is none hated or beloved [*? preferred*] by Me. But those who worship Me in love, they are in Me and in them I am. (John xiv. 23.)

As the fire warms those who approach it, and not those who are far from it, so God loves those who love Him. He is free from desire Himself.

Such an one quickly becomes righteous-souled, for he comes to perpetual peace.

Because he attains peace, his previous unrighteousness of life soon comes to an end, having no freshly generated impulses in that direction. No training or qualification is needed for those who seek refuge in God. Love makes all equal.

CHAPTER X.

RIGHT KNOWLEDGE OF DIVINE POWERS.

I am the source of all ; owing to Me all things work, knowing this, the wise, full of love, worship Me.

God is the only joy in existence ; but through the darkness which envelopes our nature, things seem attractive which are not God, and therefore not joy. The worship of God is not an obligation, but a privilege and delight.

CHAPTER XI.

VISION OF THE DEITY AS THE SOUL OF THE UNIVERSE.

But thou art not able to see Me with these thine own eyes. I shall give thee the eye Divine.

That is, the spiritual illumination which a man cannot get from within his self-conscious nature. (Matt. xi. 27.)

CHAPTER XII.

RIGHT KNOWLEDGE OF DEVOTION.

Who worship Me, . . . to nothing else turning. . . . For them I become without delay, the rescuer from the ocean of death-bearing, migratory existence.

Fix thy thoughts upon Me alone ; in Me let thy faith dwell ; and thou shalt hereafter abide in Me without doubt. (I John iii. 23, 24.)

In His great mercy, the Blessed Lord proceeds to smooth the path for every earnest aspirant, however low his state may be.

If, again, thou art not able to fix thy heart on Me, seek to obtain Me by devotion through repeated endeavours.

Whenever the heart wanders in search of pleasure in worldly things, bring it back to Me by the conviction that of all joys the highest joy is the Deity. The Supreme bliss is the Supreme Spirit ; of this bliss that which the infinity of creatures enjoy, is but an atom.

If thou art unable even to practise devotion through repeated endeavours, then regard as Supreme, special works for Me.

Such as singing hymns, keeping fasts and feasts, building places of worship, giving alms when performed in faith and for the love of God alone.

Even performing works for Me thou shalt obtain perfection.

by the reception of knowledge for which natures purified in the way described become fit.

If thou art unable to do even this, then resting in devotion to Me, and being self-controlled, abandon the fruit of all actions. (Luke xvii. 10.)

Better is knowledge

intellectual apprehension of spiritual truth,

than repeated endeavours ;

accompanied by ignorance of the nature of the **goal** ;

superior to knowledge is meditation ;

combined with knowledge ;

to meditation, renunciation of the fruit of action is superior, from renunciation immediately comes peace.

CHAPTER XIII.

THE RIGHT KNOWLEDGE OF THE DISCRIMINATION BETWEEN KSHETRA AND KSHETRAJNA.

The first six chapters of this book declared the nature of the individual spirit ; the six succeeding chapters dealt with the nature of the universal spirit ; with this chapter begins the final hexad, which declares the relation between the two to be identity—the Spirit or Consciousness as itself being one and indivisible.

This body is named Kshetra ;

one aspect of the nature of the Deity transforms itself for the purpose of the enjoyment and experience of the Spirit, or the conscious superior nature, into the inner faculties, external senses, and the material of the body ; this assemblage is 'this body.' Kshetra literally means the 'perishable,' 'subject to decay.' It also signifies a field, and in this sense is a fitting name for the body, as the seeds of good and evil sown in the body germinate into new forms of good and evil experiences ; . . . to an ordinary man it represents the whole of nature ; a man knows everything only in relation to his own body.

who knows it,

that is, knows the body completely . . . the Ego in its two aspects, bound and liberated ;

him, those acquainted with both call Kshetrajna.

Those who know the whole subject, call the man who also knows, by the name Kshetrajna, or the owner of the field.

The knower of Kshetra enjoys it, as the owner of a field enjoys the fruit thereof.

Know Me even as the Kshetrajna in every Kshetra.

Desire and aversion, pleasure and pain, coherence,

the power by which the senses, organs, limbs, and internal faculties are held together as one ;

conscious life,

appears to pervade the body as force may be said to pervade matter in which it resides ;

recuperative power ;

the energy supplied from within a creature for the purpose of maintaining the organism and its functions ;

thus has been declared the Kshetra, together with its products.

Love unfaltering to me through self-effacement,

a state of spiritual exaltation in which consciousness of the present self is completely obliterated,

in non-separateness from Me,

There is nothing beside my God, and He is my supreme goal ;

fondness for secluded spots,

perception of the Spirit is obtained in such places ;

*" I love all waste
And solitary places, where we taste
The pleasure of believing what we see
Is boundless, as we wish our souls to be."—SHELLEY.*

and want of pleasure in congregations of men ;

in the midst of unregenerate men, the eye of the spirit is blinded ;

Constancy in the pursuit of spiritual knowledge, meditation as to the end of the knowledge of truth ;

liberation. The truth shall make you free. (John viii. 32.)

—these are said to be knowledge.

because they fit one for the reception of knowledge.

The bondage of the Ego is neither essential nor accidental, but false, being due to ignorance or illusion. The Ego thus bound is liberated by the realisation that, in truth, it is not subject to such bondage. The thinking principle is the cause of bondage as well as of liberation. When operating in relation to objects it is bondage ; when

not operating in relation to objects, by reason of the perception of their falsehood and the reality of the Ego alone, it is liberation.

The Pantheist says, "Nothing but God is, and He is the Universe." The true devotee says, "Nothing but God is, and He is not the Universe. The Supreme Spirit is different from the Universe. Besides that Spirit, nothing is; that which is different from the Spirit is a false seeming, like a mirage of the desert.

CHAPTER XIV.

RIGHT KNOWLEDGE OF THE DIVISION OF THE THREE QUALITIES.

1. Goodness, enlightenment and pleasure (*called in Sanscrit, Sattva*).
2. Badness, passion and pain (*Sanscrit, Rajas*).
3. Indifference, dulness and darkness (*Sanscrit, Tamas*).

Sattva, illuminative on account of its transparency and restfulness, ties through attachment to happiness and knowledge.

Know Rajas to be the embodiment of desire, and the producer of thirst and relish; that ties the Ego through attachment to action.

Know Tamas as born of insensibility, the deluder the cause of the acceptance of falsehood for truth; of all embodied creatures; it ties through heedlessness, the non-performance of what is intended to be done, on account of attachment to some other things, laziness, lack of enthusiasm to complete what is begun.

Sattva attaches to happiness, Rajas to actions, while Tamas, veiling the power of discrimination, attaches to heedlessness.

When, at every gate of the body, there is the illumination of knowledge, you know that Sattva is dominant.

That is, all the senses and faculties attain the fullest manifestation of power, and thereby remove all sense of effort or inability.

Greed,

desire of that which is possessed by others,

initiation of action,

striving for objects in general, without any special end in view,

energy in great worldly achievements, unrest, and thirst these are born on Rajas becoming dominant.

Non-illumination,

want of discriminating power, external and internal,
non-initiation, heedlessness and delusion—
stupidity and gross folly,
these are born on Tamas becoming dominant.

ARJUNA said :

By what characteristics does a man become known as having transcended these three qualities? What is such an one's behaviour, and how does such an one transcend these three qualities?

THE BLESSED LORD spoke :

and in four verses describes the condition of sages illuminated by knowledge; then says how the qualities are to be transcended following the path of love.

And also Me

the Spirit, which though one, dwells in every heart,
whoso worships in unwavering union of love,
never thinking of the condition of bondage,
he, completely transcending the qualities, is able to become the Supreme God.

That is, attains through the grace of God, even before the dissolution of the body. 'To become God' means in scriptural phrase 'to be in the form of God.'

CHAPTER XV.

RIGHT KNOWLEDGE OF THE SUPREME SPIRIT.

It has been said that by right knowledge, the bondage of conditioned existence is cut asunder, chap. xiv. It has also been said, that this knowledge can be acquired only through the grace of God, who grants it to the aspirant either through another human form, called his preceptor, or in some inscrutable way. The truth that the fruit of all action, and the realisation of identity with God in real essence, or as consciousness, are dependent finally upon God's will, and not upon human will, is declared as supreme. As knowledge of God is the only road to salvation, the Blessed Lord proceeds to declare the right knowledge of the Self, by the bestowal of which He rescues His devotee from death. This knowledge which saves is not a mere intellectual form, but real consciousness,—a new life, in fact.

Spiritual knowledge is not an intellectual acquirement; it is dispassion, universal love, and the faith that I am pure consciousness and nothing that can be the subject of any operation.

Because I

not the human being called by the world Krishna, but the Spirit which he knows to be the true Ego—the real Himself;

am beyond the destructible,
 the perpetually changing Universe,
 and superior even to the indestructible ;
 the Divine Omnipotence which is the basis of the Universe ;
 therefore in the Vedas, as well as in the world, I am called
 the Supreme Spirit.

Thus, whoever undeluded knows Me as the Supreme Spirit, he, the knower of all, worships Me in all forms.

This most secret instruction has been declared by Me.
 . . . Knowing this, a man becomes the doer of all that is to be done.

He can heal, or be a seer, or whatever else his heart desires. Therefore it is that Christian Science says, "We can teach you to heal," and then teaches some of the very same, great, simple truths which are given in this book,—the Bhagavad Gita.

CHAPTER XVI.

RIGHT KNOWLEDGE OF THE DISCRIMINATION BETWEEN GOD-LIKE AND DEMONIAIC ATTRIBUTES.

Want of fear,
 acting fearlessly, without doubt or misgiving, in accordance with Scriptural instruction,
 sincerity of behaviour,
 not influencing others artfully or by falsehood, sophistry, or by causing perplexity,
 assiduity in regard to knowledge,
 instruction about the real nature of the Ego and non-Ego, given in the Scriptures, and by preceptors,
 and its realisation,
 constant effort to verify these truths by personal experience. These three are the most important of the attributes called God-like. The nature of a man in whom these attributes exist, is said to pertain to the quality called Sattva (goodness) ;
 gifts,
 sharing one's possessions with others,
 external restfulness,
 repose of manner, absence of nervousness,
 rectitude, inoffensiveness, truth, want of anger, renunciation,
 internal restfulness, not speaking of the faults of others,
 compassion towards creatures, superiority over temptations,

freedom from agitation in the presence of temptations,

gentleness, shame,

all genuine repentance must be preceded by shame,

freedom from gesticulation, power,

to overcome opposition,

forgiveness,

absence of anger even when injured ; this distinguishes it from ' want of anger ;'

patience, purity, want of desire to cause harm, want of over-esteem of self, are the God-like attributes wherewith a mortal is born.

Purity means both mental and bodily cleanliness. External impurity can be removed by water, and other purifiers ; the mind also requires purification whenever anger is felt, or a falsehood is told, or the faults of another are needlessly disclosed ; whenever anything is said or done for the purpose of flattery, or anyone is deceived by the insincerity of a speech or an act. Habits of internal cleanliness should be cultivated with even greater care than those of outward purity. The agent of internal purification is shame and repentance. Entertaining anger or hatred is more loathsome than falling into a sewer ; and self-gratulation and self-praise are as offensive as foul sores.

Ostentation — religious and worldly,—egotism, anger, sarcasm, false knowledge,

perverted ideas of right and wrong, truth and falsehood, Spirit and matter,

are the Demoniatic attributes wherewith a mortal is born.

God-like attributes are for liberation,

spoken of as ' the fruits of the spirit ' by Saint Paul (Gal. v. 22, 23). " Against such there is no law," because they lead to liberation ;

and Demoniatic for continued bondage.

Demoniac creatures do not know what to do, and what not to do, [*having*] neither purity nor right behaviour ; there is no truth in them.

They call the creatures truthless,

that is, as they are deceptive, so is the whole race, they think ;

and lawless,

asserting there is neither good nor evil, and all Scriptures are produced by fools and knaves,

and God-less.

asserting there is no conscious cause or righteous Judge in the Universe.

The Demoniatic attributes are the ' lusts of the flesh ' against which Saint Paul warns (Gal. v. 19, 21) : " They which do such things shall not inherit the kingdom of God."

Threefold is this the gate of hell, causing perdition of the soul,

that is, preventing the soul from gaining the supreme end. It does not mean annihilation ;

lust, anger, and also greed ; therefore abandon these three.

The chief among the Demoniac attributes ; if these three—the root of all evils—are abandoned, the rest will soon disappear.

In the decision as to what ought and what ought not to be done, the Scriptures are to be thy authority ; thou oughtest to perform action on earth, knowing what is enjoined by the Scriptures.

In all spiritual difficulties, the best course is to follow the Scriptures when there are any express declarations pertaining thereto ; if not, the practice and opinion of sincere men of religion is a good precedent ; failing even that, the conscience trained by the study of the Scriptures is a safe guide to follow.

CHAPTER XVII.

RIGHT KNOWLEDGE OF THE THREEFOLD DIVISION OF FAITH.

There are three stages—(i.) No faith in Scriptures or anything else. (ii.) Faith in Scriptures but not in light. (iii.) Faith in light,—the light which dictated all Scripture.

No study is perfected unless the knowledge acquired from it is conveyed to at least one other person. Those unable to study, fulfil their duty completely by simple obedience to the lawful authority.

The Bhagavad Gita now says, that just as people are full of goodness (Sattva), passions (Rajas), or laziness (Tamas), so their faith, likings in food, and notion of religious duty will correspond. In giving descriptions of these, the object is to teach us to adopt the best and shun the others.

Foods which promote longevity, mental tranquillity, industry, harmony of bodily functions, cheerfulness and sympathy with those of like temperament, and are succulent, oleaginous, producing permanent benefit to the body, and the composition of which is ascertainable at sight, are attractive to those in whom the quality of Sattva (goodness) is dominant.

Foods excessively bitter, sour, salt, hot, pungent, dry and ardent, are attractive to those in whom Rajas prevails, and are productive of unpleasantness,

while being eaten,

suffering,

that is, after effects, such as depression of spirits, and disease.

Foods insufficiently cooked, deprived of savour, offensive in odour, not fresh, . . . are attractive to those in whom Tamas (laziness) prevails.

Having condemned all violent and unscriptural mortifications, the Blessed Lord declares the nature of proper austerities.

Doing reverence to God, superiors, and wise persons, purity and straightness,

a technical term which implies not using the limbs in prohibited acts, and keeping them engaged in the opposite,

chastity, and uninjuriousness,

inflicting personal harm on no one,

are called bodily austerities.

Words that cause no anxiety, that are truthful, soothing and beneficial, and also repeated readings of the Scriptures, are called verbal austerities.

Righteous speech must have all these elements—(1) cause no anxiety, (2) be in harmony with the real experience of the speaker, (3) be soothing or pleasant in relation to apparent objects, (4) beneficial in relation to Spiritual things.

Transparency of the mind,

from absence of anxiety,

cheerfulness manifested in the countenance,

the function of the mind which suppresses all thoughts injurious to others and entertains only such as are for their well-being. This faculty is the source of the saintly calmness depicted on the countenances of holy men ;

restraint of speech,

the determination of the mind which causes it is here meant ;

self-restraint, and sincerity of conduct,

absence of desire to influence others by any deviation from straightforwardness,

are called mental austerities.

CHAPTER XVIII.

RIGHT KNOWLEDGE OF LIBERATION.

ARJUNA said :

I wish to know the essential truth as to renunciation, and the giving up of results ; and also their difference.

THE BLESSED LORD spoke :

The renunciation of all works for specific purposes is known by the wise as renunciation ; the sages call the abandonment of the fruit of all actions the giving up of results.

It is not expecting any personal benefit from the performance of such every-day and special duties. No man can be saved by acts, because salvation is not an act, but a new life or consciousness . . . which cannot be given unless its recipient has faith in the source from which it comes. . . . The true purpose of religion is to lead them to the life hidden in God, ethical improvement being one of the preliminary requisites.

The abandonment of obligatory works is not proper ; the abandonment thereof through delusion is the result of indifference, dulness, darkness.

Whoso gives up these works through fear of bodily trouble, thinking they are painful, the giver up, impelled by passion and pain, does not gain the fruit of renunciation.

When obligatory works are performed with the thought "They ought to be done," and abandoning attachment and result, that giving up is considered to be of the quality of goodness.

He who performs duties, thinking that if they are not performed some evil will come to him, or that their performance will remove difficulties from his path, works for result. Duties should simply be done because commanded by God, who may at any moment command their abandonment. Whenever any act leaves in the mind any feeling other than that the command of God has been fulfilled, that feeling is produced by egotism.

The three kinds of knowledge are next declared.

Know that knowledge as belonging to goodness by which is perceived the One Exhaustless Essence, undistributed though in distributed bodies.

There is but one Ego reflected in them all.

Know that knowledge to belong to pain whereby different Egos of different descriptions are perceived in all the various creatures.

But that worthless knowledge which unreasonably without spiritual insight, perceives the totality as attached to some one form, is of darkness.

It vainly imagines God to dwell in any one form ; in the way He dwells in the whole universe. This is the view of all idolaters who select some special object as God. Such beliefs are wanting alike in reason and spiritual insight.

The three kinds of action are next described.

That action is said to belong to goodness which is obligatory, not done with attachment,

self-identification with it through the feeling of being the actor ; the power to do it is really of God, who can remove it whenever He chooses ;

or from liking or aversion, by one who desires not its fruit.

That action is said to be of passion which is done by one desiring its fruit, or again in pride, and which involves trouble in the performance.

Without regard to consequences, loss, injury, and one's own capacity, whatever action is begun in delusion is of darkness.

The three kinds of agents or doers are next described.

An agent who is devoid of personal interest, not self-assertive,

does not speak about his own share in the work, " Charity seeketh not her own ; "

undisturbed by success or failure, is said to be of goodness.

The agent who is attached, desirous of fruit of action, covetous, harmful to others, unclean, full of rejoicing and grieving, is declared to be of pain.

The agent who is heedless, dull, unbending, deceptive, preventing others from gaining a livelihood, lazy, desponding, and procrastinating, is said to be of darkness.

Three kinds of heart are now described. Heart is what gives knowledge and recuperative or motive power—(1) Goodness knows initiation and renunciation ; also what to do, fear, or the reverse ; (2) Pain knows this less perfectly ; (3) Darkness, wrapped in gloom, makes all things look the opposite of what they are. As to this motive power, goodness through fixity of the mind becomes unwavering, and keeps mind, vital powers, and senses in control ; pain or passion upholds (that is, keeps before him the need for) moral excellence, enjoyment, and desires, in a man desiring fruit of action ; darkness makes a man of impure understanding full of drowsiness, fear, grief, internal and external lassitude and vanity.

The happiness which is like poison in the beginning, and in the end is like nectar, and is produced by the transparency of the understanding directed towards the Spirit, is said to be of goodness.

The happiness that is consequent upon the contact of sense with objects, is in the beginning like nectar, and in the end is like poison, and is known as of passion and pain.

'like poison,' by causing loss of strength, reputation, health and vigour, discernment, memory, and energy. Sensuous pleasures are undesirable for this reason.

That happiness which in the beginning and end is delusive to the embodied Ego, arising from sleep, indolence, and heedlessness, is said to be of darkness.

No creature is there on earth who is free from these three nature-born qualities.

goodness, passion, and darkness.

It has thus been shewn that the real enemy is the illusive power embodying the three qualities. Since this power is the stuff of which the entire universe is the varied manifestation, nothing in the universe—agent, action, instrument, or result—can destroy it, any more than fire can extinguish fire.

Therefore it is said that salvation is not obtained by much learning, nor many acts, but by a new consciousness unlimited by the power of illusion, and shewing illusion to be illusion. This is the destruction of illusion; for to shew an error to be an error is to destroy it. Everything in the universe is error, and knowledge is that which reveals the true nature of the universe to be a gigantic error. No one attains eternal life except through this knowledge, faith, or new consciousness, and this knowledge never dawns until a tree of false knowledge is cut down by the sword of dispassion. Dispassion is extremely difficult of attainment. It does not consist in simply suppressing the outward activity of the body, but in complete unconsciousness of any impulse of the mind or body coloured by the feeling that these impulses are from within, or that they should or should not be suppressed. It is foolishness for a man to imagine that by a particular course of action he can be freed from personality. Such a thought is the most powerful manure for a luxuriant growth of the Upas tree. A personal man can only become impersonal through what is very rightly called a supernatural means, or an act of grace generating a faith in that which is absolute and beyond the reach of mind and sense.

To escape from personality and consequently from suffering, a man must look for an expedient which is beyond experience. In fact, he must accept a mystery. So long as this faith is wanting, there is no hope for salvation. But when this faith is obtained, one of two equally good results will follow; either a complete abandonment of the world, or else remaining in it and working; carrying out the commands of a master whose will is not subject to question or full comprehension.

Let no one think under these circumstances, to enlarge one's duties and responsibilities in life by one's own initiation, but simply to keep the Divine commandments; not even attempting to do something not commanded, thinking that it would be acceptable to the Master. For nothing is acceptable to Him but perfect resignation to His will, under the conviction that He is the Master, even of those who do not consciously submit to His will.

This resignation cannot be an act which brings about a new relation between the Master and His servant, but is the recognition of a fact which always exists.

Men devoted to their own proper duties attain full perfection. Listen how they thus attain.

Worshipping by the performance of one's duties Him

The interior spirit of devotion and self-surrender to God makes the performance of the ordinary duties of life acts of worship ;

from Whom is the endeavour of men,

He who, dwelling in each human heart, engages it in action and regulates its course ;

by Whom all this is pervaded, a man attains perfection.

The fitness to become a man of true renunciation and devoted to the acquirement of spiritual knowledge which brings liberation.

Better are one's own proper duties, though devoid of merit, than the duties of another, even though well performed.

Because a thing is right in the abstract, it does not become right for every one to do it.

Performing acts in obedience to nature, a man does not incur sin.

As an insect born in a mass of poison, does not die from that poison, so a man who does his duty does not incur sin, even if those duties involve acts which are hateful to others.

Nature-born duties,

are the duties to which a man is born in consequence of pre-existing tendencies ;

even though stained with faults, must not be abandoned.

All acts are wrapped up in faults as fire is by smoke.

It is possible for those who have realised the Ego, and know that it is immortal and unaffected by time, to be actionless. But those whose impulse to action has not been removed by spiritual knowledge, should perform their natural duties ; otherwise they infuse new vitality into their *enchaining* tendencies, and thus frustrate the desired end ; namely, the realisation of the true Ego which is actionless.

Hear from Me, in brief, the way in which the Supreme Spirit is attained after obtaining freedom from all action. This is the ultimate end of application to the pursuit of knowledge.

The path to the supreme goal is now described.

Possessed of pure heart, controlling the self

body, senses, and mental faculties

with patience, abandoning all objects, beginning with sound,*

* *Modern music, which was unknown till now, is the great modern initiator. Cf. the Confessio of the Rosicrucians.*

such a discipline abandons everything not absolutely necessary for the support of the body, and even for that has neither attachment nor aversion,

and also giving up attachment and aversion.

Dwelling in secluded spots, eating little,
'light in food,' and therefore free from drowsiness, heedlessness, and idleness, as well as healthful in body, mind, and speech,
regulated in speech, body, and mind, engaged in concentrated contemplation,

the thinking principle at rest, after being turned towards the Spirit,

He who abandoning egotism, strength, vanity,

the emotion which succeeds the feeling of satisfaction with anything, and leads to the violation of the law of righteousness,

desire, anger, acceptance,

through perfect purity of nature, the sage does not feel that he accepts anything, even that which is necessary to maintain life ; but he does not resist the natural workings of the body ;

is in peace and devoid of the feeling of possession,

even in regard to life and person,

is worthy to be the Supreme Spirit.

meaning that the realisation of identity with the Supreme Spirit takes place at this stage.

Attaining the Supreme Spirit, he, having his nature perfectly purified, neither grieves nor desires, but equal towards all creatures, attains supreme devotion to Me.

By devotion he knows Me, how

appearing as varied by being reflected in different objective bases

and what I am in reality ;

attributeless consciousness ;

then, having known Me in truth, after that he enters into Me.

He who is always the performer, even of all actions, depending upon Me,

fully convinced that God is the Ego in him, and therefore not wishing for reward,

attains through My favour

The knowledge that sets man free is not attained by any acts. It is a gift of Divine grace ;

the eternal, exhaustless seat.

Having placed all action in Me, through power of discrimination, and regarding Me as the supreme goal, and

also taking resort in firm faith, be always with heart fixed in Me.

Do not turn to any other source for help. Put your trust in Him even though He should slay.

If resting on egotism, thou thinkest "I shall not fight," vain indeed is thy determination ; thy nature shall engage thee in it.

All men are under the domination of God, some know this,—others do not.

Tied to thy natural tendencies,
this refers to the warlike character of Arjuna ;
by what has gone before,
all past Karma—all causes of every kind leading to the present situation,
thou shalt, powerless to resist, do that which thou, through delusion, wishest not to do.

Take sanctuary with Him, with all thy soul ;
mind, body, and speech ;
by His favour thou shalt find supreme peace,
this favour lasts until Divine knowledge comes ;
as well as the eternal abode.

This verse is intended to deny fatalism. Although God is the performer of all action, yet each man feels that he has a free will ; and unless the free will is freely resigned to the will of God, the ceaseless assertion of it will continue. Consequently, no peace can come to such a man. All that is necessary for salvation is spoken in the one word 'obey.'

This knowledge, the most mysterious of mysteries, has by Me been thus declared unto thee ; considering this in its entirety, act according to thy will.

adopt the path of knowledge or that of action, as seems right in thy sight.

For the benefit of those not able to consider carefully the profound doctrines set forth in *The Bhagavad Gita*, the Blessed Lord Himself sums up its teaching.

Listen again to My supreme words, which are the most mysterious of all ; thou art ever beloved of Me, therefore I am declaring what is thy welfare.

Be with thy mind fixed in Me, be My devotee, be My worshipper, bow down to Me,

surrender to Me thy goal, and the means thou employest for its attainment,

and thou shalt come even to Me.

Abandoning all acts, take sanctuary with Me alone. I shall liberate thee from all sins ; do thou not grieve.

When the heart has been purified by following the precepts, then abandon all acts, knowing that there is none but God. This is the teaching of all Scriptures. So long as the restlessness of our nature is not reduced to tranquillity, we must work, consecrating to God all the fruit of our action, and attribute to Him the power to perform works rightly. This is not, however, an injunction, but a restriction.

The true life of man is rest in identity with the Supreme Spirit. This life is not brought into existence by any act of ours ; it is a reality, the truth, and is altogether independent of us. Man's liberation is in no way related to his acts. In so far as acts promote the realisation of our utter inability to emancipate ourselves from conditioned existence, they are of use ; after this is realised, acts become obstacles rather than helps. Those who work in obedience to Divine commands, knowing that the power thus to work is a gift of God, and no part of man's self-conscious nature, attain to freedom from the need for action. Then the pure heart is filled by the truth, and identity with God is perceived.

Then follow the rules that must be observed in the study of the Truth declared by the Blessed Lord.

This must never be declared by thee to one who has no devotion and is unwilling to serve the spiritual instructor ; and also, not unto one who reviles Me.

thinks Me a vain-glorious man who has pretended to be one with God.

Whoever shall expound this supreme mystery to those who have love for Me,

This shows that the purity of devotion to Krishna, even in the absence of other qualifications, renders the devotee fit to receive these doctrines,

shall without doubt come to Me, having obtained supreme love for Me.

Whoever expounds these doctrines as an act of service to the Primeval Teacher, will attain liberation through His favour.

Than he there is among men no better performer of what is dear unto Me.

Also, whoso will study this colloquy between us two, which makes for righteousness, by him I shall be worshipped by the sacrifice of knowledge.

The man who shall listen to it in faith and without cavilling, even he, freed from sins, shall obtain the blessed abodes of those who work righteousness.

Has this been heard by thee with thy heart one-pointed ?
Has thy confusion arising from ignorance been destroyed ?

* *This beautiful word is in constant use throughout the book. It is self-explaining. Cf. "If thine eye be single, thy whole body shall be full of light." (Matt. vi. 22.)*

This verse shows the duty of the religious teachers. If one method fails in its effect on the pupil, some other must be adopted. An obedient pupil must never be given up simply on account of his dulness. The question is here asked in such a manner as not to discourage any pupil.

Arjuna said : My delusion is ended, and by me has been attained right recollection

or the faith that the Ego is truly independent of material conditions through Thy favour ; I am firm,

in my obedience to Thee,

free from doubts,

as to what is right ; there is nothing right that is not done in obedience to Divine command,

and I will perform Thy bidding.

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